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MEMOIR OF THE LATE REV. WILLIAM HAWKINS.

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THE subject of this memoir was born at Norwich in the month of June, 1790. His parents were for many years honourably connected with the church in that city, under the pastorate of the Rev. Joseph Kinghorn. From infancy he received the instructions and witnessed the example of those who possess more facility, as they incur greater obligation, to direct the youthful mind to the "truth as it is in Jesus." At the age of nine, his education was entrusted to the eminent Christian minister just named. An early friend, who still survives, speaks with great interest, at this distant interval, of the many happy days spent with him in the pastor's study, and the happier sabbath evenings under the roof of his respected parents. For many years he diligently profited by his opportunities of acquiring knowledge; and under Mr. Kinghorn's judicious training his mind became more decidedly moulded, and his character shaped by the influence of religion. We know not the particular circum-

stances under which that great moral revolution transpired, which every Christian experiences. The probability is that, under the care of a pious tutor and the affectionate solicitude of pious parents, religious influences stole insensibly upon his heart, descending in silence like the dew, until a comparison of his state at different intervals apprised him that, by some unseen and gradual process, he had become "partaker of a divine nature." While it is always interesting to trace the steps of a spirit's progress from death to life, it is chiefly important to verify the reality of the change; and of this the whole subsequent life of our departed friend gave indubitable evidence.

Early in the year 1808, he was placed in a mercantile establishment in the metropolis, where his early piety saved him from those errors and indiscretions into which youth is too frequently betrayed when surrounded by the seductions of a large and profligate city. During his residence for a few months

in London, through congenial associates and diligent self-culture, his mind and character attained greater maturity ; and though he had not yet united himself to a Christian church, he had secretly resolved to consecrate his life "to prayer, and to the ministry of the word." The state of his mind at this period is detailed in a long and interesting correspondence with his revered friend and pastor, Mr. Kinghorn. He soon relinquished his mercantile pursuits for which his tastes were not congenial, and in which his ardent aspirations found no fitting sphere. Returning to Norwich, he immediately joined the church at St. Mary's, where his father was a deacon, and was baptized in company with four others, one his early and lasting friend, on the 12th of October, 1808. He was soon afterwards placed, a second time, under his pastor's roof. During the nearly twelve months in which he enjoyed that learned man's instructions, he made such considerable progress as to justify his friends in encouraging him to prosecute his preparations for the ministry. In the following year he obtained a presentation, on Dr. Ward's trust, to the University of Edinburgh, where he pursued his studies for four years.

The scene of his first ministerial labours was Portsea ; having been ordained to the pastorate of the second baptist church in that town, June 13th, 1816. Many yet living can testify that his ministrations were very successful in the revival of a languid and decaying interest, by a large increase of the congregation, and a considerable addition to the church. Portsea was the scene of his greatest popularity and usefulness : a crowded chapel attested the general estimation of his pulpit services, and a large increase of the church proved "the spirit and the power with which he spake." He continued in this sphere of honoured activity for five

years, and was accustomed, later in life, to regard it as the sphere of his greatest success, and to question the propriety of having ever quitted it. On leaving Portsea he settled at Weymouth, where he laboured for a similar period. From Weymouth he removed to London ; and after supplying for twelve months the church at Henrietta Street, accepted an invitation to the pastorate at Derby. His ministry in that town was attended with much usefulness ; and during a residence of nearly thirteen years, the integrity of his character, the judicious counsels of his wisdom, and the warmth of an affectionate disposition, caused him to be held in high esteem by his ministerial brethren, and all who knew him. He laboured diligently in word and doctrine from 1827 to 1840, when in consequence of impaired health and other circumstances he removed to Bristol, and retired from the responsibilities of the pastoral office.

While residing at Derby, he was requested by the committee of Stepney College to undertake the preparatory training of young men for the ministry, a work for which his extensive reading and habits of diligent study and observation rendered him eminently fitted. Many ministers who have since attained respectable reputation in the religious world, were for some time under his instructions. The course he pursued was judicious and effective ; it stimulated the zeal and elicited the powers of the young men, caused them to regret the period of their departure from his roof, and filled them with an abiding respect for his character and labours. One of them, now occupying a distinguished position in the metropolis, thus writes to the bereaved widow : "How well do I remember my intercourse with my sainted friend when in your house at Derby, his patience with us, his readiness to render me assistance in any difficulty, his

gentleness when correction of mistakes was necessary, his interest in my general welfare. All of it comes up before me now, and endears his memory to my heart. Then his kindness to me when I went to Norwich, and his sermon at my ordination, and my interviews with him in after years, all that occurs to me, and strengthens my affectionate respect for his memory. Far more useful was Mr. Hawkins to me as a tutor than any other man to whose teaching I was consigned. All his students would say the same." Another of his students, now filling an honourable position over a large congregation in the country, writes: "I cannot help feeling that I have lost a friend to whom I have been greatly indebted, and ever shall be. The months I spent under your roof at Derby have ever stood out in my life not only as having been among the pleasantest, but through the judicious counsel and guidance of him who is now taken from us, among the most useful too." It is pleasing to find such sentiments cherished after the lapse of many years; pleasing to know that though his voice be silent in the dust, others whom he in part trained for the ministry are now preaching the gospel he loved, so that "being dead he yet speaketh;" and more pleasing still to know that he has left behind him, in their esteem, a revered memory, and an honoured name.

On quitting Derby for Bristol, his health became much improved; and though he relinquished all intention of resuming a pastorate, he was not desirous of inactivity, so long as opportunities of labour might be presented. He readily responded to every call of duty. There is scarcely a pulpit in Bristol which he has not repeatedly occupied; and the ministers of that city never appealed to his kindness in vain. In this respect he was a catholic and large-hearted man. There is no denomination

of evangelical Christians who might desire his occasional services, to whom he was not equally willing to minister the "word of life." It was while discharging an act of kindness for a ministerial friend some six years before his death, that he suffered a severe attack of influenza, the precursor of that train of infirmities and diseases, which, with occasional intervals of comparative health and ease, reduced him to permanent debility, subjected him to severe suffering, formed a "fiery trial" for his faith, and at last brought him to the grave. Still, whenever his physical strength allowed, he was always at the service of his brethren and his Master, until the permanent and more serious accumulation of infirmities necessitated, as the will of God, an entire suspension of his labours.

There was much in the character of our departed brother to awaken our veneration and respect. His life was eminently consistent and holy. No shadow was ever cast upon his Christian reputation. His spirit and deportment were serious and grave, such as would ever command respect and ensure confidence and esteem. He was remarkable for modesty and humility. In his intercourse with others there was the greatest deference to their sentiments, and no desire to obtrude his opinions, even when they had been more maturely formed and more accurately weighed. He possessed little if any self-consciousness: he displayed none. Always retiring, he required to be drawn out, in order to be known and appreciated. There was a depth of earnestness and affection under an exterior of profound calmness, which was sounded only by a few. None could be more candid in their estimate of character and their construction of motives; none more disposed to encourage the diffident and assist the timid. His spirit was eminently amiable and chastened. His

kindness many have experienced—it was open to all. He had no sympathy with party or with names; he loved all that love the Lord Jesus Christ in sincerity. He was distinguished for integrity. His sentiments on practical subjects were always healthy. What was mean and narrow was abhorrent to his spirit; what was selfish was contemptible in his sight. His wide sympathies led him to take in the welfare of many around him a deep personal interest, which he would pursue quietly and without ostentation. “To do good, and to communicate,” he did not forget, “for with such sacrifices God is well pleased.” He was a man of sterling worth, honesty of purpose, and integrity of life. He grew largely upon acquaintance: familiarity only augmented respect. He was a fine exemplification in private life of the virtues with which Christianity adorns our nature: there was great delicacy of sentiment, generous consideration for the feelings of others, a keen sense of propriety, great truthfulness, simplicity, sincerity, and single-mindedness.

The structure of his mind was characterized by great clearness of perception, retentiveness of memory, order, and taste. What he read he made his own, and, having laid it up as in an orderly storehouse for subsequent use, was able to draw upon his treasures with facility. He was eminently judicious and thoughtful, never rash and inconsiderate; though sometimes an excess of prudence might border on timidity and impare energy. Every subject was viewed in all its relations: he would require to modify his opinions less frequently than many other men. His perception of character was acute: he rarely needed to revise his estimate.

His attainments as a scholar were respectable; while his diligent habits of study were, so far as failing health allowed, retained to the last. As long

as he could bear the fatigue of holding a book, he continued his reading of the Hebrew and Greek scriptures, with occasional studies of classic authors. His general information was extensive, much greater than was ordinarily supposed. It was his frequent employment to write critiques of different works which interested him: the number of such criticisms preserved attests the extent, variety, and accuracy of his knowledge. If there was one branch of study with which he was more acquainted than another, it was secular and ecclesiastical history, of which his knowledge was as accurate as it was extensive. Of poetry, particularly the productions of the older poets, he was exceedingly fond, and possessed a great familiarity with them. Even in the last week of his life Cowper's Task was read to him as a portion of his daily pleasure. It was to his mind a grateful sabbath employment, after his retirement from ministerial work, to spend some time in versifying portions of the word of God.

As a preacher, his sermons were distinguished by great lucidness, a judicious arrangement, and a full exhibition of truth. The style of his compositions evinced care, at times approaching to fastidiousness. Good taste pervaded all he wrote: there might be elaborateness of finish, never any useless embellishment. He aimed not at eloquence, he possessed not genius, he had not more than the ordinary measure of imagination, but he displayed the more valuable qualities of a clear, substantial, vigorous thinker, who had a full comprehension of his theme, and presented it in a careful dress to his auditory. If he were sometimes deficient in energy, he compensated it by “the wisdom with which he spake;” and probably few men have said so little in the pulpit that they could wish unsaid, or to say otherwise than they did. His productions be-

longed neither to the Doric nor the Corinthian order, possessing not the majestic simplicity of the former, or the elaborate embellishment of the latter; yet they partook somewhat of the character of both, for there was sometimes much beauty, and always considerable strength. His sermons were very instructive, and richly full of truth: his more frequent hearers describe them as remarkable for great common sense. In the treatment of a delicate or difficult subject he would betray great judgment and tact, while on all subjects he would be heard with attention and respect.

He was eminently a devout man. It was difficult to become intimately acquainted with his inner life, as he was averse to conversation on religious emotions, and he was accustomed to check their expression. He had the retiring modesty which retains its hold on Christ, but loves not to express triumphant exultation, lest it should be deceived. For many years he kept a diary of his religious feelings, but finding reason to disapprove the habit, subsequently destroyed it. Those who knew him best testify to the perpetual bent of his mind, the deep interest he took in the cause of Christ, the closeness of his walk with God, and the extent and variety of that "fruit unto holiness" which piety enabled him to produce. During an illness extending, with occasional intermission, over six years, he displayed an entire acquiescence in the Divine will, deep earnestness for the spiritual good of others, a perfect but intelligent composure respecting the future, and an implicit reliance on the mediation of the Son of God. On many occasions he acknowledged the benefit he derived from affliction, "It has been good for me," he would often say, "I needed it; it has removed my prejudices." In one of his last letters, he writes, "I wish you to tell them that I have the most perfect love towards

every human being, not a feeling but of love to any being on earth." His prayers at the domestic altar expressed perfect resignation, with earnest desire that he himself might be prepared for his change, and that those around him might derive benefit from his affliction. On some of these occasions, particularly in the few months preceding his dissolution, his domestics, overcome by his earnestness and pathos, have gone out of the apartment in tears. One who knew him well writes concerning the result of his affliction on his general disposition: "He was so retiring that few knew his real worth, and the fund of information he possessed on every subject. He was always amiable, but since his mother's death, and his own long affliction, he has become angelic." More than once has he remarked that he had never known such perfect happiness as he had at times experienced during his illness. Scarcely a day passed without numerous proofs how peacefully his mind was stayed upon God. On one occasion when unaware of the presence of an observer he said, "The Lord bless me and keep me, and lift up the light of his countenance upon me." He here paused, but when his beloved partner added, "and give me peace," he instantly responded, "Yes, the peace which passeth all understanding." On another occasion when, a day or two before his departure, she reminded him, "The everlasting arms are underneath you," "Yes," he replied, "I feel them to be so." His mind continued with scarcely any interruption in a state of profound composure to the last, thus verifying the language of the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

It is a melancholy and unpleasing task to record anything of the process by which the earthly tabernacle was taken down. He had long suffered

from an accumulation of infirmities ; and that he should have survived so long is a matter of surprise to his friends and to his medical attendant. The tenacity of life in an originally vigorous constitution was great. A few days before his death he was taken with insensibility, and continued in a stupor for three hours. The debility from which he had long suffered now became extreme, and he was subjected to occasional spasms. His condition fluctuated greatly ; sometimes there was great tendency to stupor, sometimes the brain exhibited immoderate

activity, and thus it continued to the end. His last moments were so free from pain, and so resembled his ordinary condition, that for some minutes his attendants could scarcely believe that he had expired. He died on Sunday, 13th of March, 1853, in the sixty-third year of his age. The day of his manumission from infirmity and disease was a day congenial to his spirit, for he at once exchanged the sabbath of earth for the pure and everlasting sabbath of the skies. "Mark the perfect man, and behold the upright, for the end of that man is peace."

REMEDY FOR CORRODING CARE.

A SERMON BY THE LATE REV. G. WOODROW OF GLOUCESTER.

"Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv. 6, 7.

To be the disciples of Jesus Christ is not only to be delivered from "the wrath to come," but placed under the mildest and most benevolent government. "His commands are not grievous." His "yoke is easy," his "burden light." Among all the precepts of Christianity there is not one which it is not as much our privilege as our duty to obey ; but there are some which have so immediate and direct a bearing upon our happiness, while they are presented in terms so condescendingly gracious, that they seem rather to grant an indulgence than to enforce an obligation. Who does not feel this in reading the words of the Saviour, "Take no thought for the morrow," &c.? What tenderness, what sweetness, what generous love are here blended with authority ! The apostolic admonition now before us is of the same class. It breathes the same spirit and embodies the same counsel. Originally addressed to the Christian

church at Philippi, it is applicable to the members of every church in every age, and peculiarly so in a bustling active period like the present, "Be careful for nothing," &c.

Observe in these verses what the writer cautions us to avoid, directs us to do, and encourages us to expect.

I. Consider what we are here cautioned to avoid, "Be careful for nothing." Rightly understood this caution is very kind and considerate, as well as very needful. The terms may, however, be easily stretched beyond their designed import. A scorner might so quote them as to sustain his contempt of Christianity, just as Satan quoted scripture to give edge to his temptations of Christ in the wilderness, wresting them from their true meaning.

There is a care which constitutes the truest wisdom—the care of the soul. This can scarcely be excessive, though it needs to be properly directed. It is

the "one thing needful." Too many are careless about it, never pondering the solemn expostulation of Christ, "What shall it profit a man," &c. Paul earnestly inculcated this care, "Work out," says he, "your own salvation with fear and trembling." When he says to the Philippians, "Be careful for nothing," he certainly does not mean to repress this care, as the whole strain of his epistle abundantly proves. Neither does he intend to inculcate a reckless conduct in reference to worldly affairs. He fails not to teach that the Christian must be "not slothful in business," while he is "fervent in spirit serving the Lord." To provide things honest in the sight of all men ordinarily requires diligence and prudence. The careless and indolent bring no honour to religion. How often are they entangled in needless difficulties and led into mean sinful artifices to maintain their position, promising and failing to fulfil their promises until their word is accounted worthless, and after all in many cases sinking into poverty and contempt. Care is corroding in its nature. It unhinges the mind, ruffles the temper, and interferes with the duties and enjoyments of religion. To such care we are all in danger of yielding, and we have need to be put on our guard against it, because it often steals insensibly upon us. Martha the sister of Lazarus, when in her solicitude to entertain the Saviour and his disciples she became encumbered with much serving, seems not to have been aware of the impropriety until the gentle reproof fell upon her ear. "Martha, Martha, thou art careful," &c.

1. *Christians are to guard against an absorbing care in the ordinary avocations of life.* Whatever may be their station and calling, every duty may be faithfully discharged, and every real advantage secured without becoming a prey to anxious solicitude. They are not to

prosecute their worldly business with such eagerness and devotion as to keep their minds upon the rack, and exhaust all their energies. It is not, indeed, wrong for them to desire and seek the improvement of their circumstances, and the increase of their means of doing good; but then they know that "it is the blessing of the Lord that maketh rich, and addeth no sorrow." "The race is not to the swift," &c. Not always, certainly, is success awarded to those who "rise early and sit up late, and eat the bread of carefulness," making gain their idol. Their undue care sometimes becomes the occasion of failure. They are led onward step by step, engage in unwarrantable speculations, and become involved in inextricable difficulties. Were the case otherwise, every Christian knows that success in worldly enterprises may be purchased at too costly a rate. If God has in mercy called us to the fellowship of his Son Jesus Christ, we have nobler pursuits and prospects than "the children of this world who have their portion in this life," and should live above the world, using it but not abusing it. It will, however, encroach upon us with its cares unless we are habitually watchful. Alarmingly has it encroached already, if we can find little time or heart for communion with God, for meditation on his word, for Christian intercourse, and for seeking the welfare of our fellow men. Religion cannot live and flourish in the soul without these things. They are far more necessary than all our earthly toils and cares can possibly be. Besides, if prosperity and advancement be really good for us, he in whom we profess to trust knows how to open our way to their enjoyment, and, if not, we may well be satisfied, and shall certainly find that "a little which a righteous man hath is better than the riches of many wicked." Let our professed confidence in the God of

Providence be carried into all our transactions, and then, while everything will be conducted with a studious regard to his will, painful solicitude will be suppressed, and we shall "be careful for nothing." Then will our light shine before men, our principles will commend themselves to their hearts, and the happiness we enjoy will be diffused.

2. *Christians should guard also against depressing, disquieting care in seasons of affliction.* Of this the Philippians were perhaps more in danger than of being absorbed in sordid cares. They lived in the midst of idolators. They had formerly been accustomed to participate in all the rites of the popular superstition. "Begotten again to a lively hope," &c., they had separated themselves, and borne testimony against what the multitude venerated. They were accounted apostates, and while they shared in the ordinary afflictions of life, they had also to endure reproach, ridicule, and hatred. The apostle was fully acquainted with their circumstances, was no stranger to sufferings, and was himself a prisoner for Christ's sake when he wrote to them, saying, "Rejoice in the Lord always," &c. Assuredly affliction is not joyous, but grievous, yet the afflictions which God is pleased to lay upon us are in many cases very light in comparison with what we impose upon ourselves. We are apt to aggravate our troubles, to pore over them, to keep the dark side of things before our minds, and to cherish needless and sometimes very unreasonable apprehensions with regard to the future. Thus our hearts become overcharged, we sink into depression, and perhaps give way to impatience and fretfulness. The folly of all this is but too manifest. While we thus torture ourselves, we know that all our anxiety can avail nothing. Hence our Saviour's words, "Take no thought for the morrow," &c.

There are, no doubt, cases in which disease immediately affects the mind, deranging its processes of thought, and producing depressing anxiety. Such cases are unreprouvable, and he who thus afflicts any of his children will certainly in due time appear for their consolation and joy. Under no circumstances, however, can a true Christian have just cause for disquieting care; and where no mental disease exists, to indulge it is not only foolish but criminal. What if bereavement, or poverty, or persecution, or sickness, should for the present be our lot? all this cannot alter our relation to God. Is he not our Father, our shepherd, our friend, our refuge? Does he not reign with uncontrolled dominion? Are not all events subservient to his will? And is he not tenderly alive to the welfare of his children? Not willingly does he afflict them, not for his pleasure, but their profit. In all their afflictions he is afflicted, and the angel of his presence saves them. He has said, and each individual that lays hold upon his covenant may regard the promise as made for him, "I will be with him in trouble," "I will never leave thee," &c.

When thy heart is sad and weary,
When thy life seems dark and dreary,
Weep not, One is ever near thee—
Onward press.

It is the part of true wisdom to look above the cloud of sorrow and say with Habakkuk, "Though the fig tree shall not blossom," &c.

II. Consider what the writer directs us to do, "But in everything," &c. This direction meets every emergency that can arise during our pilgrimage. It is obvious that we need not be oppressed with anxiety, when there is so simple, so easy, so effectual a way of obtaining relief.

Suppose some rich nobleman, on visiting one of his estates, should find a number of the peasantry struggling

with poverty, and looking upon them with compassionate interest should determine to aid them in the most effective manner. Having ascertained their different capacities, he places one in a well-stocked farm, sets up another in business, puts another apprentice to some mechanic, and provides employment for others as servants and labourers. What a crowning act of lovingkindness would it be for him to say to each of them individually, Remember you have a friend who cares for you, endeavour faithfully to discharge the duties of your calling, but do not overtask yourself in any way, and whatever of unforeseen or unexpected disaster may occur, make yourself easy about it, only inform me how matters go with you, and apply to me for any assistance which you may require! Such lovingkindness is embodied in the inspired counsel before us, "Be careful for nothing," &c. Observe,

1. We are to make known our *requests* unto God. This is what constitutes true prayer. It is not repeating forms of words having no specific reference to our individual circumstances, but reverently and earnestly asking for what we want. It is true that God knows better than we do, our wants and even our desires; but he will have our desires turned into *requests*. We must ask, that we may receive, and we should expect to receive in answer to our prayers. It is a shallow philosophy which teaches that prayer is designed only to affect our own minds and dispositions, not the dealings of God with us, because his purposes are unchangeable, and he cannot be supposed to alter his arrangements in order to fulfil the multiplied and ever varying requests of his people. This overlooks an essential excellence in the divine nature. God is omniscient. "All things are naked and open before him." He sees the end from the beginning. The petitions and requests

of his people cannot take him by surprise. There can be no need to alter his plans, since they are formed with a distinct knowledge of all that can take place throughout all time. Let us then come to him believing "that he is, and that he is the rewarder," &c. Observe,

2. We are to *make known* our requests to God "*in everything*." Our access to the throne of grace is unlimited. We are not straitened in God. He permits us to come to him at all times, and accounts nothing trivial, nothing beneath his notice, which bears upon our happiness. All our affairs from day to day, temporal and spiritual, all that relates to our persons, our families, our connections, our employments, may be brought before him. "In everything" we are to seek him, in every new undertaking that his presence may be with us, in every sorrow that his comforts may delight our souls, in every perplexity that he may make for us a plain path. Not in vain have his people sometimes cried, "O Lord, we know not what to do, but our eyes are up unto thee." Every day brings its duties, its trials, its temptations, and its difficulties, and hence we are exhorted to "pray without ceasing." Observe,

3. In everything we are to make known our requests *with thanksgiving*. It is a matter of devout gratitude that we are permitted to pray at all; but besides this the multitude of past mercies, the alleviations of present sorrows, the "hope which is laid up for us in heaven," all demand to be remembered when we come to seek fresh favours from God; and O it is sweet to approach his throne in the spirit of the Psalmist, "Bless the Lord, O my soul," &c.

It remains for us to consider,

III. What the language of the apostle encourages us to expect: "And the peace," &c. How cheering, how comprehensive, how exquisite is this pro-

mise! Every word adds a touch of beauty and grandeur to it, while it manifestly implies even more than it expresses.

That every request shall be granted is not what we must expect, nor is it what a Christian would deliberately wish, well knowing how liable he is to misapprehend his own position, and mistake in reference to what is really best for him. Multiplied requests God does fulfil, but whether in any particular instance ours are fulfilled or denied, it is equally good for us to draw nigh unto God. There at his throne we shall find *peace*, a blessing of priceless value, and one which is found no where else. There is no peace to the wicked, whatever may be their possessions and privileges. They are and must be strangers to that calm, tranquil, serene satisfaction which the scriptures designate peace.

To enhance still further the richness of the blessing, the apostle calls it "*the peace of God.*" It is a peace which comes to us directly from him, and which corresponds with his own. We are naturally reminded of the Saviour's words to his disciples when he was about to lay down his precious life a sacrifice for sin. "Peace I leave with you, my peace I give unto you," &c. All that the world gives brings care and anxiety with it; but the peace of God is a satisfying portion.

The apostle represents it further, as passing "*all understanding.*" He does not, of course, mean that its *nature* cannot be at all understood, but that it possesses a value far beyond what we are capable of comprehending. To be known at all it must be experienced, while the richest experience on earth does not exhaust its treasures: it surpasses what language can describe, and even what the understanding of man can grasp.

The service it is destined to render, amidst the toils and conflicts of life, is

however distinctly specified, "the peace of God shall KEEP your hearts and minds," &c. The meaning of the apostle undoubtedly is, that the peace of God shall be to us a complete protection, against the entrance of corroding care, just as an efficient garrison, (for such is the force of the original term,*) keeps a city from being disturbed by the entrance of hostile forces. The enjoyment of this peace enabled Paul to say, in reference to the various afflictions he endured, "None of these things," &c.

And this peace, my brethren, we may certainly enjoy; for it is bestowed "through Jesus Christ on all who come unto God by him, without distinction of age, country, or attainment. The promise is absolute and unqualified, "by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God shall," &c. Only come to his throne, come with your sins, weaknesses, sorrows, and wants; come thankfully, come trustfully, come habitually, and a gracious reception awaits you.

Backslider, you once had peace, but you left off to watch and to pray, you yielded to the seductive influences of a delusive world, and where *now* is your happiness? Yet "return unto the Lord, and he will have mercy upon you," &c.

And is there one present who has hitherto been immersed in worldly cares, and never made a serious business of religion? Ah, what will you do when trouble and anguish come upon you? where will you look for peace when heart and flesh fail? "O that you were wise," &c. Blessed be God, the way is still open. Let your great care be to be found in Christ. Only by this anxiety can be shunned that greater care, nay, anguish which will surprise the impatient and unbelieving at his coming.

* φρουρήσει.

PRIVATE DEVOTION: ITS INFLUENCE UPON CHARACTER AND LIFE.

BY THE REV. ISAAC LORD.

NUMEROUS are the sources of those influences which operate upon character and life. By the superficial thinker, or the hasty observer, they are too frequently overlooked. Unmindful of hidden causes which are in constant operation, the aspects of the church and of society are perpetually leading him astray. Whether there be success or failure, fruitfulness or barrenness, health or disease, he is equally unable to account for the one or to rectify the other. He is no more acquainted with the springs of prosperity than with the blighting causes of adversity.

Only think of the many opinions which are now in circulation respecting the aspects which are presented by the church, and by that portion of society which should come within its enlightening and renovating power! Are they consistent with a clear and accurate perception of the *true* causes of those aspects? Can they all be correct? Which, out of the whole, must be regarded as genuine? In certain quarters we are loudly called upon to modify our modes of worship, to alter the arrangements of our pews, to change our plans for procuring pecuniary resources, to introduce new elements into public teaching, and to re-organize the machinery which has been contrived and put into operation by the wisdom and the piety of past generations. Is the deadness of the church and the alienation of the masses to be attributed to some defect in our machinery, to the absence of truth in the pulpit, to collections and quarterly subscriptions, to lined and square pews and naked benches, or to the fact that the *same* man is employing without intermission his mental and moral powers for the instruction and improve-

ment of his hearers? We have no wish just now to say how much truth or otherwise there may be in any one of these points, or what would be the consequence if any one or the whole of these changes were effected, but we have been profoundly impressed with the fact, that very little has been said about *one* thing, which, more than any other, is vitally connected with the vigour of the church and the salvation of souls, and the *neglect* of which is the very danger to which we are exposed by the peculiarities of the age. We refer to *private devotion*. The times are unfriendly to retirement. Solitude is essentially necessary for a steady apprehension of truth. It is to the secret and silent gaze that truth unveils her beauties and reveals her charms. Loving intercourse with truth, and fellowship with God, are the institutes of heaven for the guidance of the conscience, and the sanctification of the heart. The closet must be signalized by the descending Spirit, ere the church be signalized as the centre of attraction, and the agent of God for the good of others. Each individual, apart and alone, must be familiarized with truth and baptized in the Spirit of God, before the *combination* of individuals can be attended with the radiance of truth, and become invested with the power of holiness. The state of the aggregate is determined by the state of every element of which that aggregate is composed. The brilliancy and the power of the focus depend upon the properties of each ray of light.

Amid the pressure of an ardent competition, the attractions of a fascinating literature, the multiplication of popular lectures, the increasing number of organizations for philanthropic and religious objects, and the excitement

and bustle which attend these outward movements, the engagements of the closet are in danger of becoming distasteful and consequently neglected, and when *that* is the case, the strength of the church is gone, and she is rotten at the very core.

A few words then upon this subject may be seasonable and salutary. Let the reader read for *himself* and not for another, and may the spirit of prayer and the grace of supplication be more abundantly enjoyed !

We go then to the closet for the first part of our subject, and then to the attributes of the Christian man, and his general doings for an illustration of its effects.

It is not private prayer, of any kind and discharged after any fashion, that will exert a powerful influence, and therefore it is necessary to say in a few lines, *what sort* of private devotion it must be, in order to be invested with a potency which shall extend to all the intercourse and the doings of life.

1. It must be *lively*. In reading a suitable portion of divine truth, and in earnestly meditating upon it, you may prepare the materials for the offering, but fire from God must consume them ; and unless this be the case, there may be all the elements of a sacrifice but there will be no incense ascending in spiral form to heaven. It is possible even that private prayer may degenerate into a mere lifeless form, and be attended to rather from the instigations of conscience, than from any delight in the exercise itself, and when such is the case, the power and the glory of the closet are departed.

2. It must be *thorough*. To an *omniscient* eye nothing can be revealed, and for the simple reason that nothing can be concealed from it ; and therefore when we are required to be minute and special in dealing with ourselves before God, it cannot be for the sake of giving infor-

mation to an ignorant being, but for the sake of its impression upon ourselves. Those private transactions with God, which are to be influential, must be thorough and heart-searching. The innermost covering must be consciously and intentionally removed from the heart. That it may be sound, and beat with a power which shall be felt to the extremities of the whole frame, it must be laid bare to the very last fibre.

3. It must be *intelligent*. Place a *blind* man in the midst of the grandest, sublimest, and most overwhelming scenes of nature, surround him with everything which can charm by its beauty, inspire by its combinations, and overawe by its vastness, and he will withdraw from those scenes without feeling their inspiration and yielding to their power. And so in communion with God. There may be the beauty of truth, and the charms of infinite goodness, and the sanctity of a spotless holiness, and the overpowering presence of the combined splendours of the Deity, but the soul will return from those manifestations without realizing their power, unless the *eye* of the intelligencer be cleared of its film, through which alone can be awakened the emotions of the heart.

4. It must be *habitual*. That which is done casually and fitfully can never acquire a commanding power. It must have the regularity of nature. The opening light of the morning and the gathering shades of evening, must alike summon to this duty. It must have the imperativeness with which the demands of the bodily appetites are clothed, and just as food and refreshment and sleep are periodically supplied for the sustentation of the physical frame, so must the supplies of heavenly influences of grace and power be sought periodically for the life of the soul.

Let then private prayer be lively, thorough, intelligent, and habitual, and

it becomes a *power* in the Christian character and life. It is then a perennial fountain which gives forth its strengthening and refreshing stream. It is then the ascending sap which proves its presence in the verdure, blossoms, and fruits. It is then the elastic spring which sets and keeps in motion the whole machinery of life. It is then the inner glory which raises, and irradiates, and transforms the whole man, and makes him walk as a child of light amid the children of darkness, and as an heir of heaven amid the enemies of God.

Let us now trace the influence which proceeds from the closet, and mark some of its manifestations upon the character and life of the Christian.

1. You may see it in the *equilibrium* of his deportment. He must sally forth from the closet and take his chance with the rest of mankind. He is a man and a citizen, as well as a Christian. He has the toils of labour, or the duties of business, or the responsibilities of office to perform and sustain. He must therefore encounter the chafings and bear the friction of every-day life. The perversities of others may try his spirit; superiors may be harsh and censorious; equals may be tempting and vicious; inferiors may be negligent and rebellious; the occurrences of the day may be unusual; sudden emergencies may threaten; unexpected intelligence may startle; prosperity may smile; adversity may frown; Heaven may be pouring its benedictions upon him in abundance and variety; subterranean rumblings may be shaking the habitation of his strength, and threatening to engulf it in the ruins of an earthquake—no matter,—whether tried by the perversities of others or by the occurrences of providence, the equilibrium of his spirit is unbroken. He possesses his soul; he is steadied by a power which is more than human,

protected by a canopy which nothing can destroy, and draws his hourly supplies from a source which can never be exhausted. He came forth from God in the morning, and to God will return in the evening, and the influence which runs between the two periods is the balancing power of the day.

2. You may see it in the *purity* of his life and conduct. In private prayer his sense of responsibility is strengthened; his affections are intensified and purified; and his conscience is made more tender and sensitive. His whole being is toned by the hand of God, and it will give forth music in harmony with the divine will. As a servant, he may be tempted to purloin and to pilfer; as a workman, to be slothful and slovenly in the discharge of his labour; as a tradesman, to be over-pressing and over-exacting in the transactions of business; and as a master, to be imperious and unjust in the treatment of his servants. Time, opportunity, secrecy, and occasion may combine to render almost irresistible the fascination of some tempting allurements to secret sin; and amid all these dangers, what keeps him pure? He is kept alike from outward transgression and from secret indulgence by the answers to the prayers of the past, and by the prospect of meeting his God in the future. He thinks of the smile of God's countenance which cheered him when leaving the closet, and he cannot bear the thought of meeting *that* face in a frown. Such a look would wither his spirit, enter like iron into his very soul, make life a burden, and the world a dungeon. No! the fear of God which is deepened and fostered by secret prayer, is his proof-armour against outward assaults, and stands like an angel of light to guard the entrance to the sanctuary of the soul.

3. You may see it in the *generosity*

of his disposition. How can any lasting grudge be festering and rankling within his breast? Does he not daily pray in secret, for forgiveness, which will only be granted on the condition of his forgiving others? His position every day reminds him of the conduct of the unmerciful servant in the parable, and how can he raise one hand to heaven to accept the boon of pardon, while he grasps in the other the bill of indictment against his brother uncanceled? In dealing with enemies and brethren, he is taught the generosity which he expects to receive.

Can he steel his heart against the necessitous and say, "Be ye filled and warmed," and give not wherewith to clothe and to feed, when he is constantly in fellowship with a benevolence which is infinite, which he is required to imitate, and which maketh the rain to descend upon the just and upon the unjust, and the sun to shine upon the evil and upon the good? Can he be niggardly in supporting the operations of redeeming mercy both at home and abroad, when he feels every day the value of his soul, and enjoys the blessedness of communion with God, and thus learns as a matter of personal experience, the unutterable loss of those who know not the one and enjoy not the other? No; the benevolence which is to flow in an unfailing and uninterrupted stream, and carry the blessings of gentleness, forbearance, and peace to the church, the ministrations of a divine philanthropy over the face of society, and the glorious gospel of the blessed God to the very ends of the earth, must be unsealed in the heart beneath the action of the beams of eternal love which descend upon it in the exercises of private prayer.

4. You see it in the *enjoyment* of the public ordinances of religion.

The sins of the closet are sure to be punished in the pew; but the victim of

those sufferings too frequently revenges his punishment upon the innocent and unoffending occupant of the pulpit. He finds the cause of his dulness in the preacher instead of looking for it and finding it in the *neglected closet*. The soul cannot make sudden transitions from one state to another; and without the previous exercises of private devotion, no forms of service, no charms of oratory, no cogency of reasoning, and no urgency of appeal, can lift the soul to that region of light, and love, and blessedness into which it might otherwise enter. But let there be lively, thorough, intelligent, and habitual intercourse with God in private, and the soul will feast upon the simple verities of the gospel, while no strength of logic and no embellishments of rhetoric will ever be *allowed* to make up for their absence.

Nor will the closet ever become a substitute for the family altar, the social prayer-meeting, and the sanctuary of God. It will prove an incentive and a prelude to all the rest. It will put the instrument in tune, and the others will call out the music of heaven. It will send the Christian to the family altar with a softened and a mellowed soul, to the social prayer-meeting with a loving and a sympathetic heart, and to the sanctuary with a burning desire to see the arm of Jehovah made bare, and the place of his feet made glorious. No! my dear reader, those who have no altar in their households, who visit not the social prayer-meeting, and whose want of regularity and punctuality shows that they have little interest in the public worship of God, are *not* the people, you may depend upon it, who are distinguished for private devotion, but they are just the people against whom the closet may bring the same charge of guilt as all the rest. But give us the people who are distinguished by the order and regularity of family religion;

who are willing to make an effort, and, if need be, a sacrifice in order to join in social prayer; whose eyes speak to the preacher of responsive hearts, when he may be expatiating upon the preciousness of a Saviour's blood, the infinitude of a Saviour's love, and the charms of a Saviour's character; whose cheeks are sometimes suffused with tears, and whose countenances glow with the love of heaven, and *these* are the people whom God sees in their closets, with whom he holds communion there, upon whom descend the powers of the world to come, over whom hovers the eternal Spirit, and to whom the closet is the holy place, the scene of mercy, the mount of vision, and the vestibule of Heaven.

Finally you may see it in his *personal efforts* for the good of others. Labour for others demands an interest in their welfare; that feeling is the most effectually aroused by making them the subjects of prayer. The feet will readily tread the road in which affection leads the way. Private prayer not only awakens these feelings of concern on behalf of their objects, but it is also the best *test* of their reality and power. When others are listeners, there may be the passing through the usual routine, and the man in public may specify objects of prayer, for whose accomplishment he never puts forth one effort, and never gives one penny, and by which he may be foolishly striving to gain for himself the reputation of enlarged benevolence and extended sympathies; but follow a man to his closet, and ascertain the subjects of prayer when there is only *one* listener, and *those* are the things for which he will labour with the greatest vigour and with the greatest success. Private prayer for an object will lead a man to *work* for it, or soon his praying will cease. Consistency demands the effort, or his prayers will be turned into mockery. Neglecting to

employ the ordained instrumentality by which alone the descending blessing can be enjoyed; failing to turn up the soil and to scatter the seed from which alone a harvest can be gathered, his desires will terminate in nothing, and he is found assailing the arrangements of infinite wisdom, while invoking the benedictions of infinite love. Work then he *must*, or his closet becomes filled with the voices of condemnation, and every ascending petition becomes an arrow which returns and pierces his soul. The face of the servant, the child, the neighbour, the friend, assumes the look of reproach; the claims of the suffering, the ignorant, and the helpless, are perpetually sounding his inconsistency in his ears, and the cries of down-stricken humanity will torment his spirit and silence the voice of effectual prayer. As a matter of fact, who are the best workers for the cause of man, and of God? Who are found to do the most for the instruction of their domestics and children, the improvement and salvation of their neighbours and friends, and the diffusion of the gospel throughout our country, the colonies, and the world? The eye of Heaven can trace the influence which proceeds from the closet, and which reaches to the farthest extremity, and fills the widest sphere of activity. Equipped in the armour of light, in converse with God, the Christian will be vigorous and successful in the field of conflict. Having power with God, he will have power with man. Prevailing with Heaven, he will conquer the impediments and oppositions of earth.

If then, dear reader, we find that lively, thorough, intelligent, and habitual converse with God in private, will lead to an equilibrium of deportment, purity of life and conduct, generosity of disposition, enjoyment in public ordinances, and activity for the good of others, to what are we to at-

tribute the irritability and ungovernable feelings, which poison the springs of social felicity, the sins and the scandals which disgrace the holy name of Jesus, the selfishness which leaves the church of God too often with an empty exchequer, the listlessness and dulness which characterize the public services of religion, and the indolence and sloth which allow so much of the field to remain unoccupied and uncultivated? But one answer can be given to the question. The cause may be found in neglected and abandoned closets. O could we circulate the note of warning and alarm through all the ranks of the hosts of God's militant church, we would cry: To your CLOSETS, O Israel; and then, amid the efforts of a bold and

a daring infidelity, the fascinations of a false and imposing philosophy, the flatteries of a self-sufficient natural spiritualism, and the unbelief, the ungodliness, and profanity which abound on every hand, you will *there* be endowed with a might, and filled with a love, and radiated with a purity, which will enable you to go forth, fair as the moon, clear as the sun, and terrible as an army with banners; and your enemies would flee on every side, the powers of the usurper would be broken, the earth would be restored to an eternal allegiance, and the song would be heard from above, Hallelujah, for the Lord God omnipotent reigneth!

Ipswich.

THE EDINBURGH FORTUNE-TELLER.

"You are one o' the impudentest fellows ever I met with," said an old woman to Mr. Paterson one Monday morning, abruptly seizing him by the arm as he was going down the Canon-gate.

"In what respect?"

"In what respect? Such a night as you had last night! You made me out to be the greatest sinner in the Canon-gate."

"My friend, I don't know you; I don't remember ever seeing you before."

"Never saw me before! Last night you never kept your eye off me a moment. I would have thoct nothing o't, had you come and told me by myself; but to do it before a' yon folk—'twas too bad."

"Where is your house?" said the missionary, "and I'll go and see you;" for by this time a crowd had gathered on the pavement.

"Come awa', then," was her immediate reply. And taking him up to the top-flat of a neighbouring "land," she

ushered him into a dirty hovel, full of smoke.

"This," said she, the moment they entered, to her husband, who was sitting by the fire, "this is the man that gave me such a *redding-up* last night."

"But is what I said true?" asked Mr. Paterson mildly, after they had sat down upon two rickety stools, which, with that on which the husband was sitting, composed the chief articles of furniture in the apartment.

"True? it was all true; and if you hadn't been going about among the neighbours, you never could have known what you said."

"Well, what was it I said that's given you so much offence?"

"Said? I'm sure all you said was meant for me."

"How do you think that? I never named you; as I said before, I didn't so much as know you."

"What! you never took your eyes off me all the time you were speaking; so you just meant me."

"But tell me what struck you most."

"You said that I was a liar, and that I would be cast into hell."

"Well, then, are you a liar?"

"Yes, I am."

"What kind of life have you been living?"

"Oh!" she said, with a tone of deepened feeling, "I've been living a bad, bad life; I've for many years been a *fortune-teller*, and I may say I've made my bread by telling fortunes; and that's just telling lies, you know."

"Well, then, you needn't be saying that I said so. But let me tell you, it wasn't my words that I spoke to you, it was God's words, and He knows your every thought, and every word you speak." He read to her Rev. xxi. 8—

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

"If you continue in that sin," said he, "believe me, you shall never enter heaven." He next read Rev. xxii. 11—

"He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still. . . . And, behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." "Now it is the Lord Jesus," he added, "who says all this, and not I."

"I see you are right," replied the woman, in a tone more and more subdued; "I'm no less a sinner than you said I was. But what is to become of me?"

"There's nothing for you but to go to Jesus."

"But will He take such a wretch as me? Oh! I *am* a great sinner. And oh, Jamie!" she added, turning to her

husband, in evident concern, *you're* no better than me; I doubt we'll both be cast down into hell."

"It really doesn't look well," said the husband, shaking his head significantly, as if himself beginning to be alarmed also.

"But, sir, do you think," asked the woman, "that Jesus would take *such* sinners?"

"Yes," said the missionary, opening his bible, "it is written in this book, 'Whosoever confesseth and forsaketh his sins, *shall* find mercy.' Have you a bible in the house?"

"Oh! no; we have none."

"Do you ever go to church?"

"Never; I haven't had my foot within a church-door for sixteen years, till last night that I heard you; but I'll come and hear you again. Have you any other meetings?"

He told her he had four meetings during the week, and where she might find them each night.

From that day the woman gave up her fortune-telling. Along with her husband she attended every meeting. They got a bible, and read it and prayed over it. A great change came over their whole life.

The husband lived for some years, giving marked evidence of his interest in Christ. "Oh! had you not come to my house that day with my wife," he used often to say to the missionary "and had she not gone to that meeting where she thought you exposed her so much, I'm sure we should both have gone down into hell, for oh! we lived a sad life of sin: but since that, we have had great peace and comfort, even when we had little to eat, for that little had God's blessing with it." He died in the faith of the Lord Jesus.

"The woman died on 23rd September, 1847," says Mr. Paterson, "a manifest trophy of sovereign grace."—*The Missionary of Kilmany*.

PILGRIMAGE: A HYMN,

BY THE REPUTED AUTHOR OF "GUIDE ME, O THOU GREAT JEHOVAH."

HAIL, holy pilgrims, hail,
Who march to Canaan's land;
Behind I will not stay, but join,
And join at God's command;
When Salem we shall reach,
In joyful strains we'll sing:
O friend of sinners, in thine hand,
Me safely homeward bring.

Sweet proofs of thy great love,
Thou gavest me, O Lord;—
Delightful peace and heavenly joy,
According to thy word;
Though distant, yet to thee
My soul is on the wing:
O friend of sinners, in thine hand,
Me safely homeward bring.

The heavenly manna now
We taste while on the road,
On Canaan's fruit we then shall feed,
When we ascend to God!
There we shall ever feast,
And there for ever sing:
O friend of sinners, in thine hand,
Me safely homeward bring.

I'll venture to proceed,
Hard pressing onward still;
By Christ invited on I'll go,
Obedient to his will;

For me he pleads above,
And takes away death's sting;
O friend of sinners, in thine hand,
Me safely homeward bring.

His work is my delight,
My pleasure here below,
I long his glorious face to see,
And more his love to know;
I long to see his smiles,
And e'er his praise to sing;
O friend of sinners, in thine hand,
Me safely homeward bring.

While musing on the land
For all the heirs prepared,
And all the glory that shall be
By all the children shared;
To yonder world my soul
Desires its way to wing:
O friend of sinners, in thine hand,
Me safely homeward bring.

Through God I see that I
A conqueror shall be;
Protected by his mighty arm,
No foe shall make me flee;
My portion is above,
My work his praise to sing;
O friend of sinners, in thine hand,
Me safely homeward bring.

CONFIDENCE IN GOD.

From the New York Recorder.

O HEART, be still! Thy Father reigns,
And perfect is his way;
His love appoints thine every change,
Protects thee day by day.
He tries thy faith, thy patience now,
That thou mayst learn his grace;
Each lesson learnt some weight removes
Which clogged thine onward race.

O heart, be strong! Look not with fear
On trials God may send;
All things are working for thy good,
And shall in glory end.

Not things to come, whate'er they be,
Can move thee from his love;
O'er sin and death, o'er loss and woes,
Thou'lt more than conqueror prove.

O heart, rejoice! For soon the day,
That promised day, shall come
When God will call thee to thy rest—
The exile to its home!
Then praise him now! his promise trust!
Be strong to do his will!
Let faith be o'er in exercise,
And love adore him still!

REVIEWS.

The Religious Condition of Christendom exhibited in a Series of Papers, prepared at the instance of the British Organization of the Evangelical Alliance, and read at its fifth Annual Conference, held in Freemasons' Hall, London, August 20, to September 3, 1851. Published by Authority of the Council. Edited by the Rev. EDWARD STEANE, D.D., one of the Honorary Secretaries. London: James Nisbet and Co., 21, Berners Street. 1852. 8vo. Pp. 628.

THE religious condition of the continent of Europe has excited comparatively little attention or sympathy among Christians in this country. The heathen and the idolator, in the far distant parts of the earth, have been cared for. In the attempt to convert to God the vast continents of the East and the isles of the West, the prayers and energies of British Christians have been enlisted, and some have cheerfully sacrificed their health and lives. Upon the lips of the returned missionary hundreds and thousands have hung with breathless attention, as he has described the scene of his labours, and detailed his difficulties and success; whilst these same individuals have scarcely given a passing thought to the thousands and millions of Christendom, so called, whose spiritual condition is, if possible, darker and more deplorable than that of the heathen or idolator. The Evangelical Alliance has in this respect accomplished good; it has brought into close spiritual communion, British Christians and the most eminent saints of Christ in different parts of the world. It has diffused information which has awakened our sympathies,

called forth our prayers, and filled our hearts with love and gratitude to God.

In the memorable year of the great Exhibition a conference of believers of many nations and tongues, men of approved piety and reputation, convened by this Alliance, was held in London. At this conference a series of papers on the state of evangelical Christianity, Romanism, and infidelity, in the countries of Europe and in the United States, was read. The most important of these papers, and those of most general interest have been collected and published. They form an interesting volume, perfectly unique, containing much valuable information, written by men of intelligence and enlightened Christian character, residing in the countries on which they treat, and on the whole worthy of confidence, due allowance being made for the views and position of the respective writers. For the book itself and the manner in which it is brought out, we thank the esteemed editor, sympathizing also in the hope he expresses, that it is "only the first of a series."

The religious condition of Europe as portrayed in this volume is dark and sad. It presents very much calculated to depress, and but very little to cheer the heart of the sincere Christian. Romanism seems in every direction to be gaining strength, and at the moment that the regal power of the pope is only retained by the aid of foreign bayonets, his spiritual rule seems to be waxing stronger and stronger. Popery, if it has been shaken, seems to have been shaken only to loosen the earth about its roots that they may take a firmer,

deeper, and more permanent hold. The dominion of Rome is more entire, its ramifications more extended and universal, and its religious orders more tolerated and bolder, than at any period since the close of the last century. In the protestant parts of Europe materialism and rationalism have very extensively superseded the truth as it is in Jesus; and in both catholic and protestant countries, there is a wide-spreading, deeply-rooted infidelity, threatening the destruction of society and the overthrow of everything that is sacred and praiseworthy, unless restrained by the power and grace of Jehovah. But the scene is not altogether dark. There are some bright and cheering spots. There are some who have maintained the beauty and purity of their faith, who have manfully resisted the encroachments of Romanism and infidelity, have been ready to suffer as faithful servants of Christ, and to disseminate at all hazards, in the most unpropitious soils the seeds of His kingdom.

In France there is *professedly* no state church. According to its constitution every one may freely profess his religion, and receive equal protection, in religious worship from the state. But in reality popery is the state religion, and in various ways receives the sanction and support of the state. Of the money voted for religious purposes it obtains the lion's share. The official budget for Roman Catholic worship amounts to 38,773,950 francs, or about a million and a half sterling. If, in addition to this sum, the capital vested in the churches, which, for the most part, are built, maintained, enlarged, and repaired at the expense of the state, be considered, it follows that more than four millions of pounds sterling are yearly granted to the Roman Catholic church by the state; whilst the total estimate for the protestant national churches of France, for pastors, construction and repairs of

churches, and all extraordinary purposes, amounts only to 1,269,550 francs or about £50,000.

There are also other ways in which the state sanctions and strengthens Romanism. Since the constitution was proclaimed, no public ceremony has taken place without the presence of the Roman Catholic clergy. At the inauguration of every statue, and opening of every railway, they have taken a prominent part. Thus a prejudice favourable to Romanism has been excited, and opportunities have been given and seized to attack protestantism, as if by the sanction of the state.

The education of the country is almost entirely under the control of the Roman Catholic clergy. In the supreme council of the University, four archbishops or bishops sit to represent the clergy. In the council of every department the bishop has a seat. Of every school the rector is an inspector. The general council at Paris has the management of every university, and the council of a department governs the public instruction of that department. The influence of the bishop is necessarily great, and every teacher may be said to be entirely dependent upon him. For the slightest fault the teacher may be summoned before the Academic council, suspended, and that without appeal. Professors have been dismissed because they were not Roman Catholics, or for publishing works on philosophy not approved by the bishop; and a schoolmaster has been condemned for not taking off his hat whilst the procession of Corpus Christi was passing. The difficulties in the way of opening and sustaining a protestant school, are immense and can rarely be overcome, whilst Roman Catholic schools and colleges increase on every hand.

Whilst Romanism is thus protected and strengthened, the protestants are met with obstacles of every kind to

the dissemination of their faith. If they form unions for proselytism or preaching, the law against clubs is at once put into force against them, because their meetings are not characterized by worship strictly so called. The right of controversy is denied them. Controversy is declared not to be worship, and unions opposing Romanism are declared illegal, whilst anti-protestant controversy is willingly allowed. They have not the free use of the press. They are compelled to respect accredited religious worship, and therefore may not expose the errors or crimes of Romanism; whilst the Romanists are permitted to publish what they please respecting protestants. Books on controversy may not be sold. Every pamphlet of more than five pages must be stamped, and thereby its expense is increased, and every colporteur of books or pamphlets, or even the bible, must obtain the authority of the prefect of police or of the department, who is generally under the control of the Roman clergy.

Romanism is thus supported directly and indirectly by the state. Every facility for its progress is afforded, and every impediment is opposed to the spread of protestantism. But it is very doubtful whether, with all these advantages, it makes any progress in the hearts of the people; or, in the least degree, lays hold upon their sympathies or affections. The government supports popery that it may receive the aid of popery in return. The higher classes deem religion or popery a good thing for the classes beneath them, and calculated to maintain order and peace, whilst they are infidels in their hearts. Hatred of the clergy is daily gaining strength among the masses of the people, and at the same time hatred of the government by which they are supported. They confound Romanism with Christianity, and in their hearts are

unbelievers, whilst they deem it expedient to attend to the ordinances and ceremonies of the Church of Rome. Hypocrisy is almost universal in France. Hypocrisy in religion leads to hypocrisy in morals and produces a sensual, immoral, and vicious course of life. France seems to have reached the lowest point of depravity, to have no faith, no conscience, no moral principles, and is thus prepared to become the spoil of every faction, and the prey of every despot.

But even in this state of things there is hope. The intolerance of the Roman priesthood, the crimes and vices of the clergy, the internal divisions in the Church of Rome, its opposition to all the institutions of modern society, and the deceptive part it has played in every political crisis, especially the last, encourages the hope that the nation will soon grow weary of its control, resist its encroachments, and snap asunder its fetters.

From the preceding statements it may be argued that protestantism has little cause for congratulation or hope in France. There are about 126 consistories officially recognized, *viz.* 93 of the reformed church, and 33 of the Lutheran church, and 756 additional churches and pastors, *viz.* 507 of the reformed church, and 249 of the Lutheran church. These represent a population of about 756,000. The Evangelical Society of Geneva has formed a church in the Jura. The Evangelical Society of Paris maintains eleven pastors and two evangelists. In sixteen departments presbyterian and congregationalist churches exist; the Plymouth brethren are active in the southern provinces. The Wesleyans have churches in eight departments, 19 pastors, one evangelist, 865 members, 6000 hearers, and about 1000 children in the Sunday schools. The baptists possess six churches, five pastors, five evangelists, and about 150 members.

The Moravians have a small society at Paris and another at Nismes, a pastor at St. Hippolyte, an ordained minister at Bordeaux who acts as chaplain to the sailors of that port, chiefly Germans; a small community of about 100 members at Strasburg, and some scattered churches in the Lower Rhine. There are about forty different societies belonging to these churches. Much good has been done by these societies, and they are daily gaining ground. They claim the sympathies and prayers of God's people. Faith and determination are necessary to successful effort among such a population as that of France, and under such circumstances. May God strengthen his servants, make them faithful amid all their discouragements, and as popery is unmasked and understood by the people, may the truth shine into their hearts, the blessings of the gospel be realized, and the righteousness which exalteth a nation obtain.

Belgium is also a Roman Catholic country. Though it has a protestant king, all the people, with the exception of a few thousands, are papists. The love of liberty which distinguishes the nation, and its truly liberal constitution, have prevented much evil which might otherwise have resulted from its religion. But Romanism does not present a more lovely appearance here than in France. The clergy are ultramontane, and extravagant in their opinions and demands; the worship is pompous and theatrical; religious processions and fêtes are of constant recurrence, and a persecuting spirit is everywhere manifested towards protestants, and were they not protected by the civil power, the condition of the colporteurs, schoolmasters, and evangelists, would in this country be similar to that in which they are found in France. Almost all the religious orders are found in Belgium; Capuchins, Trappists, and especially Jesuits. There are about 650 institu-

tions of this kind containing about twenty persons each. Add to these about 6,000 secular priests, and we have about 20,000 ecclesiastics devoted to a religious life, in a kingdom numbering less than five millions of inhabitants. We need not wonder that with such a force Romanism so extensively prevails in this country. But, nevertheless, it has but little hold on the affections and minds of the people. It is a religion which panders to the lusts of men; it is an agreeable religion, sympathizing with all their tastes and wants; and thus it secures their support whilst in their hearts they despise it. The people are infidels, determined unbelievers, or brutalized by materialism or sensuality.

There is, however, in Belgium complete religious liberty. Any one is at liberty to preach, to teach, or to publish any religious opinions he pleases. The liberty of the press, of instruction, of association, and worship is intact, and no government would be successful were it to attempt to impose any restrictions.

There are in Belgium about nine congregations in which the service of the Church of England is performed; and a small dissenting congregation in Brussels, of which the agent of the British and Foreign Bible Society is the pastor. The average English population in Belgium is about 5,500. There are many children of English protestants and especially episcopalians in the Roman Catholic schools, and even in those annexed to convents and conducted by nuns; and as might have been expected many have become Roman Catholics who have been educated in popish seminaries. The Union of the Evangelical Churches embraces about eight congregations of Lutherans and reformed born protestants, representing about 5,000 souls. There are ten titular pastors, one curate and one evangelist; their

income and the expenses of the congregation are defrayed by the government and municipal authorities. Their service is conducted in French, German, and Dutch. There are about fifteen congregations formed almost entirely of converted Roman Catholics. These have a remarkable unity of faith, a strong missionary feeling, and are not connected in any way with the state. A population of about 5,000 souls is attached to these churches, and besides these, about 3000 Roman Catholics habitually frequent the preaching of the gospel. Most of these congregations have Sunday-schools, and there are about thirteen day-schools. The Belgian Evangelical Society is doing a good work amid much difficulty and discouragement.

The religious condition of Holland is much more pleasing than that of Belgium. Its population is about three millions. Full half the population consists of members of the Dutch reformed church. The number of Roman Catholics is 1,170,000. There are more than 38,000 Mennonites or baptists in Holland; 5000 Arminians, and 290 Moravians. It must not, however, be supposed that all the members of the Dutch reformed church are Christians any more than the members of the Established Church in England; neither would a sabbath in Holland give an Englishman a favourable impression of the religious state of the country; but still it presents much that is cheering, especially when contrasted with that of Belgium. The Dutch nation, as in former times, is still strongly attached to protestantism, and opposed to rationalism and popery, and this attachment is gaining strength among all classes. Wherever Christ Jesus is truly preached the churches are thronged, and among the younger ministers a growing attachment to the leading doctrines of the gospel is apparent. Many eminent lay-

men and senators are among the sincere disciples of Christ, and institutions such as ragged schools, Magdalene societies, prayer-meetings, and associations for the welfare of Israel, are increasing.

Germany, the fatherland of Luther and the cradle of the reformation, presents very little that is really cheering to the Christian mind. A very large portion of the country is Roman Catholic, and as popery as well as protestantism is sanctioned by the governments of the several kingdoms or states, the protestants leave popery unmolested, and even sincere Christians in the Lutheran church, deem it wrong to attempt the conversion or proselytism of their Roman Catholic neighbours. We hope that the increasing exertions and pretensions of Romanism have awakened the minds of protestants to their danger and their duty.

Among the protestant clergy of Germany, notwithstanding their confessions of faith, rationalism is fearfully prevalent. By the great portion of them Christ is regarded as the wisest of men, and the greatest teacher of morals, and salvation is expected as the reward of good works. This miserable theology is preached in the churches, taught in the parish and grammar schools, and forms the prevailing sentiment in the religious literature of the country. We know that even in the churches of Halle, where the influence of such deservedly eminent men as Tholuck and Neander has been felt, and in whose university the rising clergy are learning, we trust, better things, the Bible is derided as an old fashioned book, and the absurdity of prayer is proclaimed, and that too from a pulpit in front of which is one of the best portraits of Luther, which one would almost expect to act as a check upon the utterance of such blasphemy. The whole religious literature of Germany is more or less rationalistic, and though

very much that is valuable, especially on subjects requiring close historical research, has issued from the German press, there is scarcely a writer whom it would be safe implicitly to follow. The religious condition of the people is worse than that of the clergy. Millions are led away by this rationalism, and millions more are altogether indifferent to religion. The sabbath day and the public worship of God are generally disregarded. In Berlin, out of a population of 400,000 scarcely 20,000 attend any place of worship. Most of the merchants open their shops or warehouses on the Sunday; in manufacturing districts most of the labourers work, and there is not a town in Germany in which the theatre is not open on the Lord's day; and those who may attend different places of worship in the morning, meet together in the evening in the theatre for the united service of Satan. Even Christians recognise but very partially the claims of the sabbath. The masses of the people regard religion as the instrument of oppression. A working man, the type of thousands, addressed the clergyman of his parish, Dr. Krummacher, thus, "I have nothing more to do with the church and her preachers. That time is past. Religion is an invention to press down the people. For the purpose of gaining us more into their thralldom, they preach to us about a God who does not exist; and to keep us down, and make us satisfied with our oppressed state, they comfort us with the hope of a heaven in which they themselves do not believe. The days of our minority are over, and we are no longer to be held in by the fable of a supernatural world. We are now aware that the *hereafter* of which you preach is but a dream. We all live in this world only, and we are looking forward to a time when we, too, shall be permitted to live. . . . Yes, sir, this is my conviction, and be assured that my

opinion is the opinion of millions; yes, we poor and despised people think thus, although all dare not venture to give utterance to their feelings." Nor is it any matter of astonishment that this should be the case. The clergy, even the best of them, are on the side of absolutism; their sympathies are with the despotic rulers, and not with the people; and those who might easily acquire an influence over the masses, direct their efforts for liberty into proper channels, and deliver them from the socialist leaders who profit by their wrongs and make them the instruments for effecting their own ambitious and dishonest purposes, influenced by fear of socialism, keep aloof from the people, and sanction and support the governments in their despotism. We hope they may not be swept away in the flood of desolation which threatens, and which such a course of procedure is calculated to promote.

There is, however, a little religious life manifest in Germany. The state of the universities has much improved of late years. The students give promise of a rising ministry more effective and evangelical than the present. Efforts for the dissemination of the light of truth are being made. We simply refer in illustration to the German Church Union, and the Inner Mission of Germany. To recall families to family worship—to look after depraved children—to emulate the deeds of Elizabeth Fry and Sarah Martin, by the visitation of prisons—to mitigate and annihilate pauperism—to revive Bible Societies—to establish Bible lectures that the word of God may not only be possessed and read but understood; are the objects pursued by the united churches of Germany in its Inner Mission. By the united churches must be understood the *official* churches, or those *recognized by the state*. With the ministers and Christians not connected

with the state, the German Church Union has never manifested any sympathy, notwithstanding the persecution to which some have been subjected; and it is with deep regret we have seen such a man as Hengstenberg defend and advocate such persecution. With equal regret we read the following sentence in the address of Dr. Hengstenberg in the Kirchentag last September, "It is very doubtful, therefore, if they who in church and state are set to watch over those who are not able to judge for themselves, act right in leaving them to the temptations to which they are exposed—I would not say from the Free Congregations, the German catholics only, but also from such sects as have retained a Christian foundation, such as the baptists, the Irvingites, the Mormonites." Baptists, Irvingites, and Mormonites are thus classed together as parties dangerous to the nation, from whom the ignorant and young ought to be protected by the rulers in church and state! Religious liberty is but little understood in Germany. There is liberty of the press. A man may publish the most extravagant speculations and heterodox opinions, but liberty of action in religious matters is almost unknown. We are sorry that a paper on Germany and its religious persecutions had not been prepared and read at the conference by one of the German baptists and published in this volume. It might and should have been. Our brother Oncken could have furnished much interesting information respecting the baptist churches in Germany, their trials and persecutions, and the self-denying and useful labours of their ministers. With these ministers it has been our privilege to converse; with their simplicity and piety we have been delighted; we have mingled with pleasure in their assemblies and worship; and though they have no mention in this volume, to our

mind, their little sanctuaries present some of the brightest spots in that country. May our God support our brethren there, who are now enduring imprisonment for conscience' sake, and cause their faithfulness and patience to abound, and conduce to His glory.

We had intended glancing at the condition of Switzerland and of the United States, but our space will not permit. We must, however, express our deep regret that Dr. Baird's apology for slavery should have been tolerated, and especially that it should have been published by the Evangelical Alliance.

The perusal of this volume has deepened our conviction of the evils of state interference in matters of religion. If ever the church of Christ be glorious and universally triumphant, it must, to quote the words of the Rev. L. Burnier in his excellent paper on Infidelity in French Switzerland, "be a true church, a church in reality; for as long as she treats in the same way believers and unbelievers, regarding both as equally members of the body of Jesus Christ, it is impossible that the infidel world should see in her anything but a fiction, and in the gospel a chimera. It is in the church, the body of Christ, that religious truth is embodied; but that the church confess this truth, she must be a true 'church, existing in reality. But she has no existence in reality, when her members are such, *volentes volentes*—when she is one with the infidel world and derives her support, shall I say her subsistence from it? and by a just punishment is governed by its laws, instead of having for her only head the Lord Jesus Christ."

The Coming Struggle among the Nations of the Earth: or the Political Events of the next Fifteen Years described in accordance with Prophecies in Ezekiel, Daniel, and the Apocalypse, showing also the Important Position Britain will occupy

during and at the end of the Awful Conflict. Fifty-second Thousand. London: Houlston and Stoneman. 8vo. Pp. 32.

THOUGH we never gave sixpence to a female gipsy to unveil our personal destiny, we confess that we have now expended that sum on as pretty a piece of fortune-telling as any of the sisterhood could have produced. Fifty thousand copies of this work having been sold, and the demand continuing unabated, we purchased one, believing that our readers would like to know something about it; and now, having perused it, our only consolation is that we may perhaps save many sixpences to them by the sacrifice of our own. The popularity of the pamphlet may be accounted for thus:—the author, having contemplated the present aspect of the political horizon, and having made sundry guesses respecting the course which will probably be pursued by the principal continental powers, has attempted to affiliate his expectations on the Hebrew prophets. He represents it as a prevalent mistake to suppose “that the events to take place at the time of the end are less physical than moral, and will consist in a series of spiritual changes which will usher in the universal triumph of the church, and the regeneration of the world.” This suits the taste of multitudes who cannot understand how strongholds are to be pulled down by weapons of warfare that are not carnal. In his interpretations he proceeds on totally different principles from those of Peter and Paul in their references to Old Testament predictions; but how little do the public generally know or care about these! He has made out a plausible narrative of future events, and quoted texts in abundance to sustain it. Some of these are probable, and some accord with the expectations of interpreters of prophecy of almost every class. Then he is most delightfully confident; and a reader who is conscious that he knows but little of the matter in hand consigns himself with great satisfaction to an unhesitating guide. The principal coming events he tells us are, “I. The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.” “II. War between France and Austria—overthrow of the latter, and consequent destruction of the Papacy.” “III. The Conquest of the Horns or Continental Powers by the Emperor of Russia.” “IV. Britain rapidly extends her Eastern possessions, prevents the occupation of Judea, and completes the first stage of the restoration of the Jews.” Then, we are told what the autocrat of Russia will do, and what the East India Company will do, and how the United States will respond to Britain’s call. “We are coming, brother John, we are coming,” is the noble reply; and almost ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. “Now, at Jerusalem, the two mighty masses meet and prepare for the greatest physical battle that ever was fought on this struggling earth. On one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly recovered city or perish, like their ancestors of a former age, in its ruins.” But the best of all is that the officers, committee, and members of the Peace Society may take their places in the field without scruple; the author having ascertained that they will not have to do any fighting. “Amid earthquakes and showers of fire the bewildered and maddened armies of the

autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon friends gaze on the spectacle with amazement and consternation. It does not appear that they will even lift their hand against that foe which they had come so far to meet."

BRIEF NOTICES.

Horæ Biblicæ Quotidianæ. Daily Scripture Readings by the late THOMAS CHALMERS, D.D., LL.D. In two Volumes.

This volume contains observations on every chapter from the beginning of Genesis to the end of the second book of Kings. During the last few years of his life it was the practice of Dr. Chalmers to write his thoughts on a portion of scripture every day,—his first and readiest thoughts clothed in what were to him his first and readiest words. This new edition of the work thus compiled is on somewhat smaller paper than that which preceded it, but is equally well adapted for general use. If any of our readers wish to see the work characterized more fully, we beg to refer them to our volume for 1847, page 768.

The Missionary of Kilmany: being a Memoir of Alexander Paterson, with Notices of Robert Edie. By the Rev. JOHN BAILLIE, Linkithgow. Edinburgh: Constable and Co. 12mo. Pp. vi. 120.

Alexander Paterson was one of the earliest fruits of the ministry of Dr. Chalmers when he began to teach his astonished hearers that salvation is of grace. Though Paterson was a ploughman, and Chalmers a votary of literature and science, a friendship sprung up between them which was highly honourable to both. "See, madam," said Chalmers one evening, after Paterson had supped with him, "how Christianity teaches a man to handle his knife and fork." In later years he frequently observed that he had never seen so striking an instance as this of the power of divine grace to turn a ploughman into a gentleman, "Grace," adds Mr. Baillie, "elevates the whole man: one of its effects is to clothe the manners with those delicate sensibilities which constitute real politeness." A lady offering to support at her own expense a missionary to labour in one of the most destitute districts of Glasgow, Chalmers recommended Paterson, and a remarkable blessing attended his indefatigable exertions till in 1851 he died of malignant typhus caught in visiting a wretched hovel. This is an unusually interesting and instructive piece of biography. It is adapted to do good to readers of every class, devout and careless, young and old, rich and poor, learned and illiterate.

The Atoning Lamb: a Scriptural Exhibition and Enforcement of our Lord's Vicarious Death. By the Rev. W. GRIFFITHS. London: Ward and Co. 12mo. Pp. 86.

In the five chapters of which this book consists, the Saviour is regarded as "an appointed victim," and his death "a sacrifice;" the atonement is viewed in "its extent, and its object," in which the writer's positions are scriptural and well sustained, and the whole subject is improved by a practical application of the passage, "Behold the Lamb of God." We regret, however, language occasionally used in the last two chapters respecting the Father, such as "Jesus came to destroy the enmity on God's part," "God is no longer man's enemy," "God reconciled to the world," &c. Such expressions, if proper at all, without any qualification as to their judicial reference are apt to convey erroneous views of the Divine Being, and are the more to be avoided as opposed to the scripture representation that "God was in Christ reconciling the world to himself." With such exceptions we think the work likely to be of good service in imparting scriptural views on this important subject.

Rival Claims; or the Teachings of Truth on Common Subjects. By the Rev. J. P. HEWLETT, Author of "Christian Exertion," "The Morning of life," "A Companion for the Sick Chamber," &c., &c. London: B. L. Green. 12mo. Pp. 188.

Apt as the young are to be led astray by worldly fallacies, this little work is well adapted to put them on their guard against them. It is moreover well fitted to lead the mind and heart to appreciate the substantial blessings of true religion, for in the topics handled (of which pleasure, honour, wealth, and power, may be alluded to as specimens) the author strikingly points out the incalculable advantages which the truly religious possess above those who are without God and without Christ in the world. We have no doubt of its being very acceptable to intelligent young persons.

Seed-time and Harvest: A Discourse to Sunday School Teachers. By CHARLES STANFORD. Published by request, London: Nissen and Parker, Mark Lane. 1853. 16mo. Pp. 31.

Applying to the case of sabbath-school

children the words, "Cast thy bread upon the waters, for thou shalt find it after many days," Mr. Stanford has produced a discourse well adapted to encourage and direct their friends. The glowing and ornamented style in which it is written will attract readers and recommend his instructions to their favourable regard.

Australia and the Church of Christ: A Sermon preached at Zion Chapel, Bradford, on Sunday Morning, December 12th, 1852, by the Rev. J. P. CHOWN. London: B. L. Green. 16mo. Pp. 16.

Contemplating the extensive emigration of our countrymen with pleasure, as a means employed by divine providence for the diffusion of evangelical truth, Mr. Chown urges those who leave their native land to keep this object steadily in view, and those who remain to furnish them with appliances for the purpose.

The Aged Pilgrim; being a Brief Memoir of Mrs. Dixon, for many years a member of the Baptist Chapel in John Street, Bedford Row, formerly under the pastoral care of the late Rev. James Harington Evans, and now under that of the Hon. and Rev. Baptist W. Noel. By the Rev. C. G. ROWE. The Profits arising from this work will be appropriated to the Aged Pilgrims' Friend Society. London: Terry, Hatton Garden. 1853. 16mo. Pp. 70.

We believe that there was never an individual of the human family whose history if properly told might not yield instruction to all the rest. This account of the conversion, the marriage, the spiritual exercises, and the death of an aged woman, will probably be read with advantage by many who would derive neither pleasure nor profit from elaborate works.

Water from the Well-Spring, for the Sabbath Hours of Afflicted Believers: being a Complete Course of Morning and Evening Meditations for every Sunday in the Year. By EDWARD HENRY BICKERSTETH, M.A., Rector of Hinton Martell, Dorset. London: R.T.S. 16mo. Pp. 188.

To many an invalid too much debilitated to read many sentences at a time and yet desiring some appropriate suggestions, this series of one hundred and four meditations on short texts of scripture will be very acceptable. A devout and evangelical spirit pervades them. A few original hymns and poems, of the same simple character as the prose, are appended.

Is it possible to make the Best of Both Worlds? A Book for Young Men. By T. BINNEY. London: James Nisbet and Co., Berners Street; Hamilton, Adams, and Co., Paternoster Row. 1853. Pp. 256.

That it is possible to make the best of both worlds is a matter placed by our author beyond all doubt. It is well that the author of this lecture did not allow it to appear as delivered in Exeter Hall. At that time it struck us as being an inferior effort. In its enlarged and elaborate form it is a masterly production.

A Treatise on the Assurance of Salvation, By PATON J. GLOAG, Assistant Minister of Dunning. Edinburgh: Paton and Ritchie; London: Hamilton, Adams, and Co. 1853. Pp. 120.

This little work is admirably adapted to instruct and comfort the devout Christian. We can easily understand that it will be highly objectionable to a certain class, who profess to find more consolation from a knowledge of their sins than the possession of peace through believing; but we are quite sure that many sincere souls will read it with thankfulness and delight. The six points discussed by the author are the following:—Assurance is attainable—The ground of Assurance—Assurance not Essential to Faith—Benefits of Assurance—Means of obtaining Assurance—Causes of a want of Assurance. All these points are treated in a scriptural manner, and with much power.

A Letter to the Right Honourable the Earl of Derby, on the Cruelty and Injustice of Opening the Crystal Palace on the Sabbath. By the Rev. B. PARSONS of Ebley, Author of "Anti-Bacchus," &c. London: 1853. 8vo. Pp. 38. Price One Shilling.

A pungent appeal to the late premier as a churchman, founded on passages in the liturgy, followed by more general considerations ably sustained, illustrative of the position that "if the railway to Sydenham is to be worked on the sabbath, and the pleasure grounds thrown open, you will of necessity doom a large number of clerks, stokers, drivers, porters, waiters, and others, to labour on that day on which Jehovah has commanded that no work shall be done."

The Great Usurper: 2 Thess. II. 4. London: R.T.S. 12mo. Pp. 142.

Conversations between a Roman Catholic doctor and his protestant niece. The arguments used by the young lady are scriptural and earnest, and this addition to the many expositions of the anti-Christian nature of the Romish faith which have lately appeared may do good service in the conflict against error and sin.

RECENT PUBLICATIONS,

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Cotton Tree; or, Emily the Little West Indian. A Tale for Young People. By Mrs. HENRY LYNCH. With Introduction by Rev. Dr. King, Glasgow. Second Edition. Third Thousand. Edinburgh: Johnstone and Hunter. 16mo., pp. 124.

The Eclectic Review, April, 1853. Contents: I. Chevalier Bunsen's Hippolytus. II. Life of Kirby the Entomologist. III. St. John's Egyptian Pilgrimage. IV. Miall's Bases of Belief. V. Heywood's University Reform. VI. The Dissenters' Chapel Registration Act. VII. The Christian Doctrine of Sin. VIII. The Milan Insurrection, &c., &c. London: 8vo., pp. 126. Price 1s. 6d.

INTELLIGENCE.

EUROPE.

IMPRISONMENT OF SIX BAPTISTS.

Herr Bolzmann sends to the *Missionsblatt* for this month, a history of the yet infant church in Schaumberg-Lippe, of which this paper is an abridgment, March 1st.

"On the 14th of January last year the first brother made his profession of faith in the district of Buckeburg. On the 11th of February four more followed his example. Our prospects were most cheering, the meetings for worship being always well attended, and the desire after the truth great. In July our little band numbered twelve, but the watchfulness of the magistrates had become constantly stricter and more threatening. We did meet openly however till the 3rd of July, when an order was published strictly enjoining it on the local authorities not to allow any missionary of our sect to become a resident in the country, and that if any one persisted in remaining he should be punished with imprisonment for the term of from four weeks to three or even six months. Those who allowed meetings to be held on their premises were threatened with a fortnight's imprisonment. On the 5th of July some of the brethren were met together at brother S.'s, but on account of this edict had held no public worship, contenting themselves with a general conversation. After two had left a couple of gend'armes and a constable came in, and wrote down the names of all present, and also of those who had just left. In consequence of this the latter have been summoned twice, and the rest three times before the police court. Though examined singly all have answered the questions put to them (such as how they came to join the baptists, when and where they had been baptized, &c.) with firmness and even joy.

"On the 6th of October, sister T. was called before the police alone that they might learn from her where the Lord's supper had been last celebrated, but in spite of threats employed she refused to give the desired information. On the 20th, the brethren were again called up, and the decree of government made known to them, which sentenced them to a month's imprisonment because they would not promise to desist from public worship. Sister T. was besides sentenced to a fortnight's detention for not confessing where she had last time partaken of the Lord's supper. They were all told that they might apply for the pardon of the prince, which they did accordingly. The result of

this appeal was delayed sometime, during which interval nothing particular happened, except that brother T. was summoned before the town council, where he was asked why his child had not been baptized. He was ordered to have the ceremony performed within fourteen days, under a penalty of a fine of five thalers (about 14s. 4d.)

"As our brother could not comply with this command, a further decree was sent to him, fixing a time for the payment of the fine, and imposing a further one of eight thalers if the child were not baptized within eight days, with the costs of the proceeding.

"On the 9th of February, the members of the church, with the exception of two sisters, were called before government. They found a commissioner, his secretary, and a clergyman. The former told them that their prince was always sorry to punish his children, but that mercy had its limits, and the sentence against them could not be reversed, only that Mrs. T. should be excused her fortnight's incarceration as a favour. He then showed them the further consequences of their conduct. They could have no baptismal and confirmation certificates, and therefore no clergyman of the established church could perform any official act for them; they could not be married, and any marriage contracted in a neighbouring state would be considered illegal. Beyond this, as the temporal and ecclesiastical interests are bound up together, they would be shut out from the guilds; their bodies might not be buried in the churchyard, and if they did not retract the very country would cease to be their fatherland.

"The pastor also spoke to them. He had studied their opinions, he said, and found them inconsistent with the whole bible. The church would receive them again with open arms. He urged them to take time for consideration. But the brethren said they were all decided; they could not but remain faithful to their convictions. They were then told they might withdraw, which they did, cheered by the knowledge that their case was in a Father's hands.

"A message came from the police on the 23rd, that as the appeal to the prince was closed, the sentence must be brought into execution. 'You might as well be reasonable, and change your minds,' said the policemen. 'We cannot, dare not change.' 'Then so much the worse for you.'

"On the 26th of February, six brethren were consigned to a dungeon, where they are treated as the vilest criminals. They are

separated from their wives and children; no one dare visit them; even a light is not allowed. They must also be suffering much from the severe cold. Sister T. has obtained permission through the commissioner's secretary to furnish them with some bedclothes. When the month allotted to these brothers is expired, some of the sisters will have to suffer imprisonment; among them Mrs. T. with her little child.

"God will give these dear ones grace to suffer all with him, so that his name be glorified in the end.

"Herr Bolzmann goes on to relate the threat of imprisonment that had been sent him from Hesse, if he should again venture to pass within its boundaries in his missionary travels, and adds, the next day, March 2nd, that the prisoners were happy, but that Mr. T.'s business was suffering so much that it was doubtful whether he should not have to call his creditors together.

"Another letter dated March 14, states that the imprisoned brethren spent most of their time in prison in reflecting on the word of God, singing hymns and prayer. Their courage is not suffered to fail. After referring to his escape from the police who had orders 'to look sharp after him,' he continues, 'Now, dear brother, I as well as our dear friends are rejoicing that there are warm hearts in England and America who will sympathize to the very utmost in our tribulations, and that much prayer will ascend to him from whom all help comes. In his name we greet you, begging earnestly to be remembered at a throne of grace.'

NASSAU.

A remarkable illustration of the theory of confessional liberty, as understood in Nassau, is reported from Dillenburg. A cabinet maker named Christ, a zealous minister of the baptist communion, had lately a child born to him which, according to the principles of his sect, he forebore to bring to the baptismal font. The minister of the parish and church-wardens addressed several monitions and threatenings to him, but he persevered in his refusal to allow the infant to become the subject of what he conceived to be an unscriptural rite. Weeks passed away, and all attempts to induce compliance remained fruitless, till at last Dean Keim, in company with two or three ecclesiastical officers, repaired to the house of the recalcitrant, and set about the christening without more ado. Christ opposed this proceeding, and, seizing in one hand the child and the other the bible, fired at the deacon a volley of scripture texts unfavourable to infant baptism. The deacon saw that he had to deal with "an obstinate fellow who would not listen to reason," and forthwith sent for an officer,

who carried off the father and lodged him in prison. The holy man then proceeded with his sacred functions in peace, and when the child had been duly initiated into the visible church, its father was permitted again to go at large.—*Christian Times*.

HOME.

PAULTON, SOMERSET.

The Rev. H. W. Stembridge, late of Hatch, near Taunton, having accepted the unanimous invitation of the baptist church, Paulton, entered on his labours on Lord's day, April the 10th.

GRETTON, NORTHAMPTONSHIRE.

The Rev. William Hardwick, late of Uppingham, Rutland, and formerly of Malton-Yorkshire, has accepted a cordial and unanimous invitation to the pastorate of the baptist church at Gretton, and has entered upon his new sphere of labour with cheering prospects of usefulness.

NEWPORT, MONMOUTHSHIRE.

The Rev. W. Aitchison, of Hemel Hempstead, Herts, has accepted the invitation of the baptist church, Commercial Street, Newport, Monmouthshire, to become its pastor.

ROMFORD, ESSEX.

On Friday, March 25th, recognition services were held in Salem chapel, in connexion with the settlement of the Rev. S. Pearce, late of Crewkerne. The Rev. E. White, A.M., of Camden town, delivered a masterly address on the constitution of a Christian church, and the venerable Dr. Cox of Hackney offered the recognition prayer, in the unavoidable absence of the Rev. G. Pearce of Calcutta, and delivered a most appropriate discourse on the Christian ministry. In the evening, the Rev. D. Thomas of Stockwell addressed the church and congregation in his own vigorous and original style. Several other ministers from the surrounding locality also took part in the services. The attendance was good considering the state of the weather, and the services both interesting and profitable. Nearly two hundred sat down to tea, provided in the school room and chapel.

LONG CRENDON, BUCKS.

The new baptist chapel at Crendon was opened on Wednesday the 13th of April, 1853, when three sermons were preached, those in the morning and evening by the Rev.

J. Broad of Hitchin, Herts, and that in the afternoon by the Rev. E. Davis of High Wycombe, Bucks. The attendance was large, more than 300 sat down to tea, and the collections amounted to between twenty and thirty pounds. Many of the ministers in the neighbourhood of various denominations attended, and several took part in the services. The entire cost of the building, including wall, &c., will be more than £1000, nine hundred pounds of which have been promised, and the greater part of which has been received.

WINDSOR.

The half-yearly meeting of the members and friends took place in Victoria Street baptist chapel, on what is designated Good Friday, in order if possible to liquidate the remaining debt on this place of worship. Tea was served at an early hour, and the crowded assembly hastened to business by calling the Rev. Benjamin Lewis of London to take the chair, in the absence of the Rev. S. Lillycrop, who was prevented from enjoying the pleasurable season by sickness. Collecting cards and donations soon enabled Mr. Morten, the treasurer, to announce the pleasing fact that the sum requisite to complete the balance of the last three hundred pounds was in hand, which called forth the loudest applause from the whole assembly, and the deepest gratitude to the Author of all good for freeing this neat and commodious chapel from debt, in the comparatively short space of fifteen years; a fact which does credit to the voluntary principle and to the liberality of friends, both at Windsor and in various parts of the kingdom. Out of the ten members whom the Rev. Dr. Steane formed into a church in 1848, only three remain to witness the completion of their most earnest desires! but the Lord has been constantly adding others, so that the cause was never so prosperous as at the present period. The Rev. Wm. Perratt of Harlington, and the Rev. Wm. Chappell of Colchester, delivered congratulatory addresses on the state and prospects of the church. The service was concluded by an appropriate prayer from Mr. Lamb. The next morning Messrs. Willoughby and Morten (the two deacons) paid the balance due to the mortgagee; thus securing to the church and denomination, a free chapel in the royal town of Windsor.

S. L.

MARGATE.

The Rev. W. B. Davies of Stockport has accepted a cordial and unanimous invitation to become the pastor of the baptist church at

Ebenezer chapel, and will commence his labours on Lord's day, May 1st.

RECENT DEATHS.

REV. W. YARNOLD.

The parents of Mr. Yarnold were brought to the knowledge of the truth under the preaching of the Calvinistic methodists at Worcester, the place of their residence; and his father, Mr. George Yarnold, was one of those who, amidst considerable persecutions, united themselves to form the first church in that city in the Countess of Huntingdon's connexion, about the year 1770. His son William, the subject of this memoir, was born May 28, 1781, and he received his education partly at the Grammar School in Worcester, and partly under the tuition of the Rev. George Osborn. Disinclined to business, he took a situation as usher in a school conducted by Mr. Collett, of Evesham, from whence, about the year 1801, he removed to a similar post in the establishment conducted by the Rev. James Hinton of Oxford. Here he became decided for God, and he was by baptism added to the church under Mr. Hinton's pastoral care. By this church Mr. Yarnold was called to the ministry, and he went through the usual preparatory studies at Bristol College, then under the presidency of Dr. Ryland. In 1809 he was introduced to the notice of the baptist church at Romsey, Hants, then destitute, and in the spring of 1811 he was ordained over them. In the following year he was united in marriage to Miss Sarah Ridgway, of Henley-on-Thames.

The pastorate which Mr. Yarnold thus accepted in the commencement of his ministerial life he held till its close. He faithfully served the people of his charge for twenty-seven years; and when the advanced period of his life warned him of his incompetency to fulfil with adequate vigour the duties of his station, he, with much Christian feeling, addressed to the church his letter of resignation. He vacated the pastoral office on the 29th of September, 1838.

From this period Mr. Yarnold resided in Southampton. Here he busied himself still with his Master's work, as opportunity and ability were afforded to him; and in particular he devoted himself to the spiritual welfare of the inhabitants of Shirley. In this increasing village he strenuously diffused the gospel, and he laboured on its behalf almost till his death. Both in 1851 and 1852 he employed himself in collecting for a chapel to be erected there, and it is believed that the fatigue he thus encountered may have hastened his end.

On the 10th of May, 1843, Mrs. Yarnold died; and in 1845 Mr. Yarnold married Elizabeth, daughter of Mr. James Norton, of London, who survives him.

Mr. Yarnold was seized with paralysis in June, 1852, and by slow degrees his strong constitution was brought down to death. On the 15th of January, 1853, he fell asleep in Jesus, in the seventy-second year of his age. His remains were interred in the family vault at Romsey.

The memory of this estimable man is fragrant. Of sincere and steadfast piety, of most catholic spirit, incessantly laborious, uniformly affectionate, prompt and kindly in his attendance on the afflicted, a high and cordial esteem has attended him through life, and followed him to his grave. His religious experience was happy, and during his protracted illness it was eminently so. Without going into detail, we select one expression from a very few memoranda which remain, which may serve to give an idea of the rest, and to close this brief notice. It is dated August 31, 1852:—"When shall I be nearer to thee, my God, nearer to thee? When the storm is over, and the billows crossed, and the vessel anchored. Then shall I be nearer to thee, my God, nearer to thee!"

MRS. MARGARET BINNS.

This eminent Christian died at Leeds, on the 25th of January last. She was born at Great Ouseburn, near Boroughbridge, in the year 1801. Her estimable mother, the late Mrs. Page, opened her dwelling for village preaching, and by the faithful ministrations of a man of God was led to embrace the "truth as it is in Jesus." Valuing it herself, she evinced a mother's solicitude that the children who had been given her, six daughters and one son, might become partakers of "like precious faith." Nor were her efforts unblest. "Under God," said one of her surviving daughters to the writer of this notice, "we owe all to this dear parent." The family, in the course of Divine providence, were removed to Leeds, where they prized the ministry of the late Mr. Eccles. The village of Pool was the next scene of their sojourn. At that time it was spiritually a dark and benighted region. In the absence of the public means of grace, the excellent Mrs. Page was in the habit of retiring, with her children, for prayer. The cry was heard. Soon, a minister of Christ appeared proclaiming in the open air "the glorious gospel of the blessed God." This prepared the way for the ministrations of the students from Horton College. Cordially were they welcomed by Mr. Page, and his house, like that of Obededom, was blessed of the Lord. Margaret, along with others, listened with interest to the word, and at the age of ten, she with a sister still on earth and two now in glory began to hold "little prayer meetings." Here, there is reason to believe, she was first taught by the Holy Spirit, "the entrance of

whose word giveth light." In 1815 her loved and only brother was laid on the bed of sickness and of death. That bed Margaret, as well as the other members of the family, assiduously tended, with all the fond affection of a sister's heart, cheering the departing spirit with the truths she felt to be so precious to her own. At Rawden, whither the family went in the same year, Mr. Hughes, then pastor of the baptist church there, watched with holy care over their spiritual interests. Sister after sister joined the people of God, but Margaret, though the subject of unquestionable piety, and attracting notice by the beautiful consistency of her character, still lingered with diffidence in the portals of Zion. On the sudden death of Mr. Page, in 1824, the widow and her daughters returned to Leeds. Through the medium of a severe affliction the "good thing towards the Lord God of Israel in the heart" of Margaret was again addressed. Often was she led to ask, "Lord, what wilt thou have me to do?" And, in compliance with the Master's will, "If ye love me keep my commandments," she soon arose, in humble reliance on Divine strength, to follow her Lord. She was baptized by our esteemed friend Dr. Acworth, then pastor of the church, South Parade, Leeds, and now president of Horton College. Of this church she continued a valued member until she joined "the general assembly and church of the First-born."

The piety of Mrs. Binns was of no equivocal order. It evinced itself with a distinctness, and a reality, and a power peculiarly impressive. Of failings and short-comings she was deeply conscious, but these ever seemed more apparent to herself than to others. The latter were almost invariably struck with the utter absence of every thing like feigning to be religious, and with the constant presence of transparent sincerity. In her, if in any since the days of Nathaniel, the declaration of the Saviour was touchingly illustrated, "Behold an Israelite indeed, in whom there is no guile." Her piety rendered her eminently devout. That she was no stranger to the closet and to frequent meditation, and to deep communings with the Father of spirits there, the weeping domestic circle she has left can fully attest. Her constant attendance on the means of grace, not only on the Lord's day, but at the week-evening meetings was highly exemplary. Those of her female friends who had the privilege of hearing her engage at the mercy-seat, either in a female prayer-meeting, or at their monthly gatherings as mothers, to invoke the divine blessing on their children, or by the bed-side of a sister in affliction, can bear witness to such seasons, "as times of refreshing from the presence of the Lord." On no occasion did it seem with her an effort to be spiritual. That appeared to be the air she breathed—the element in which she

lived, and with which she unconsciously so oft enriched the souls of others. She was an ardent lover of the gospel. It was "all her salvation, and all her desire." The bible was her favourite book. She was "mighty in the scriptures." Its sacred pages were at once the solace of her spirit and the standard of her life. Meekness and gentleness always enshrined her, but these, when the honour of her Master was at stake, gave to her looks of earnestness and to her utterance of truth an eloquence and a power at once awful and subduing. She would under such circumstances sometimes say, "I have at least been faithful. I have told you your duty." At other times, "Now, I am clear from your blood;" while thus "valiant for the truth" all felt she "spoke the truth in love." She was an active Christian. This was apparent not only in the family, but in other spheres of benevolent exertion. Her "faith was" not "dead being alone," for it worked—worked in sympathy for the poor, in kindness to the distressed, in visits to the sick, in counsels to the inquiring, in remonstrances with the careless. She lived like one in whose ears was constantly sounding the question, "How much owest thou to thy Lord?" While the quiet and noiseless manner in which she ever aimed at answering the question, rendered it evident her Master's injunction was before her, "Let not thy left hand know what thy right hand doeth." "She did good by stealth, and blushed to find it fame." On a member of the church expressing the conviction that her removal from earth would be felt by the pastor and his flock to be a loss, she replied, "Me? I shall never be missed." While always serious, she was never morose. None were more adapted than she to commend wisdom's ways as "ways of pleasantness." "The joy of the Lord was her strength." She "was glad in his salvation." She knew, however, what it was for a season to "walk in darkness, and have no light." For a fortnight or more after her illness assumed a serious aspect, such was her experience. Her soul "refused to be comforted." The promises she viewed as intended for every one but her. A sense of unworthiness oppressed her. She mourned in spirit. Comparing her life with the requirements of the divine law, she felt as if almost beyond the reach of mercy. "How, where am I to obtain it?" was her frequent question. Passage after passage setting forth the willingness and ability of Jesus to save, afforded no relief. The assurance that, "whosoever believeth shall be saved," seemed to fail imparting its usual consolation. It was distressing to witness one who had "feared God above many" thus asking, "Is there mercy for me?" but it was consoling to those who visited her and to her attendants to perceive by expressions frequently falling from her lips, that she was "seeking

him whom her soul" had long "loved"—fervently "loved," still "loved," and delightful too was the consideration, that while the Christian may not always see himself on the Rock of ages, his salvation does not depend on his seeing himself there, but on his being there. There may be more joy in one case than in the other, but not more safety.

Though sometimes in Christian experience "the clouds return for the rain," they become gradually streaked with the rays of relief. "The light of the Lord" again gilds the horizon of the soul. The declarations of his word become luminous by degrees, and "the prince of darkness" is compelled to retire before the rising radiance. So it was in the case of Mrs. Binns. The assurance that "whosoever believeth shall not perish," she now remembered. It furnished a theme of repeated and protracted conversations. When other passages equally consoling were quoted, her pastor can never forget the look and the tone with which she said to him, "But there is this *whosoever*—may I rest on that? You may, my sister, without hesitation." "Whosoever! then does it include one so sinful as I am?" "Unquestionably it does." "And is it not the word of a king?" "Indeed it is." "Then I shall rest upon it." "Do." "But how am I to get holiness?" "By looking to Jesus." "Then kneel down and pray."

For several weeks prior to her death, the text on which the pastor addressed the church and the congregation on the Lord's day succeeding that event, was remarkably fulfilled in her experience—"At evening time it shall be light." Light streamed upon her soul from the cross. She felt she rejoiced in the all-sufficiency of the Saviour. She reposed without a single doubt on his finished work. When asked, "Is Jesus precious?" she replied, "He is; he is." "Are you resting on the Rock of Ages?" "I am." "Do you find that rock firm?" "Yes, firm—firm." "Do you think Christ is waiting to receive you?" "To be sure, to be sure." "You are quite sure?" "Yes, quite sure; all's right, all's well." Light shone upon her soul from the mercy-seat. She seemed oft engaged in rapt communion with the listening Jesus. Her lips frequently moved in a silence that was audible only to his ear, and the manner in which she spoke of his condescension, of her petitions to him, and of the answers he vouchsafed to her,—as well as of the blessedness of the interviews she had enjoyed, reminded one of the adoring reverence and matchless friendship that distinguished the conversation held at the door of the empty sepulchre, between the Mary, who had wept, but whose eyes now were tearless, and the risen Jesus. Light radiated from her heavenly home. On the passage being quoted, "He turneth the shadow of death

into the morning," she was asked by her affectionate husband, "Is the valley dark to you?" "No." "Have you no darkness at all?" "No—none." "Are you happy?" "Yes, very." In language the most beautiful and impressive, she spoke of heaven like one who had not only caught a ray of its glory and the echo of its songs, but who was already dwelling amid its grandeurs, and joining in its anthems. To some whom she had loved on earth, and who had passed "into the skies" before her, she adverted in the most touching strains, as well as to "the great multitude that no man can number," and as survivors looked on her emaciated but speaking countenance, they were forcibly reminded of Watts's expressive lines:

"Then when ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
But glory in my soul."

The "light" she now enjoyed continued to shed its lustre, until, accompanying her departing spirit, it was sweetly blended in the effulgence of eternity. Not even a fleecy cloudlet seemed to flit through her sky. Not a doubt, not a fear, not a misgiving, was allowed to cast even a side-glance at the fullness of her joy." The enemy "was still as a stone until the redeemed of the Lord passed over" Jordan's narrow stream, into that state of being where the days of her mourning being ended the "Lord shall be her everlasting light."

The transition to her was easy. Her journey closed just as the journey of such a pilgrim might have been expected to terminate. The manner in which she was transplanted to the celestial Eden excited no surprise to those who had observed the rich and golden clusters the tree had yielded. Her sky was flooded with a glory that betokened the setting of an orb which having shone with no ordinary brilliance on earth, declined only to rise and "shine forth as the sun in the kingdom of her Father." "Let me die the death of the righteous, and my last end be like hers."

A. M. S.

Leeds.

MR. C. LUCK.

Mr Charles Luck, late a student in the Baptist College, Bristol, was cut off by death in the second year of his studies, amidst the deep regret of his brethren and his friends. He was born in the year 1830, and joined the baptist church in Long Buckby in 1847, and in Sept. 1851 he entered the college. The smallpox prevailing much in Bristol, he caught the disorder, and expired on February 24th, after ten days of severe illness. The character and the virulence of the disease rendered it necessary to cut off, as much as

possible, all communication with the family. This must have been felt by him acutely, as his feelings were naturally lively, buoyant, and social; but those who were in immediate attendance on him, witnessed the calmness and peace of his mind, and the humble but steady reliance on the Saviour which his bodily sufferings seemed never to interrupt. His medical attendant found him always in the same state of undisturbed, and generally cheerful, submissiveness to the divine will. His faith continued firm, and his hope unclouded, to the last. His mental powers were in some respects of a high order. His understanding was sound, his imagination rich to exuberance, and his command of language, with the few literary advantages which he possessed previously to the commencement of his college course, was extraordinary; so that his early exercises in the pulpit were listened to with much interest, and gave promise of his attaining considerable eminence as a preacher. With these intellectual qualities were combined great warmth of heart, ingenuousness of character, and a temper peculiarly lovely. He was much interested in the young, and amidst his other engagements he found time to take part in the labours of a large ragged school in the city.

His early and unexpected removal will long be much deplored, and his memory long cherished with much affection. It becomes us under such painful afflictions, to bow in humble resignation to the arrangements of him who is Head over all things to the church, and who is equally wise and good, in employing for a long season his faithful servants in carrying on his cause, and in calling suddenly to himself those whom he appears to be fitting for useful and honourable labour in his service. It is the Lord: let him do what seemeth him good.

MR. DANIELL.

On Thursday, Feb. 3, 1853, Mr. Samuel Daniell of Worcester died, aged 83 years. By divine grace he was one who was early in Christ, who feared God above many, who was favoured with a large measure of public respect and usefulness, and who departed to his heavenly rest, not only in a full age, but in a happy maturity of Christian character and experience.

It has been thought, therefore, that a brief memorial respecting him might suitably and usefully occupy a place in the Magazine, which circulates in our churches. May all who read it seek more entirely to become followers of them who, through faith and patience, inherit the promises. Mr. Daniell was born in Bristol, in July, 1769. Both his parents were members of the Broadmead church, meeting in that city, and of the same Christian society two of his brothers, Mr.

John and Mr. Edward Daniell, afterwards became deacons. Deep religious impressions appear to have been felt by him when a boy at school, and he has been heard to relate, with much gratitude to the God of his salvation, that he was accustomed to retire for prayer to a barn near the school premises, during the day. At the early age of twelve years, we have the following entry in a diary, which he then commenced, and in which he occasionally and largely wrote for many years afterwards. "Lord's day night, May 26, 1782. "O that my affections were drawn more and more after God. I find indwelling sin has so much the mastery over me, that when I would do good evil is present with me. My prayer has been of late that I might see Jesus; O that I might but be enabled to love him from my whole heart, and say with Peter, "Thou that knowest all things knowest that I love thee." On Wednesday, July 24, 1782, he again writes: "I am this day thirteen years old, and, alas, how little have I done for God. O that I might be enabled to seek first the kingdom of God and his righteousness." For the excitement and encouragement of youthful piety, we record another extract: "Sabbath day, Nov. 2, 1783. I am upon taking a public profession of the Lord's name, professing to be his for ever, in a perpetual and everlasting covenant, which shall not be broken. God grant, I may walk worthy this profession. I hope I can say, I would wish to be the Lord's for ever, without any reserve for sin or Satan. His in life, his in death, his to all eternity. O that it were more the language of my heart! O that I might love him more—his house, his word, his government, his image, his service, and his ordinances." Thus, at the early age of fourteen years, he took upon him the vows of God in Christian baptism; and nearly seventy years afterwards, we find him by divine grace holding fast his profession, and renewing the same desires and prayers which then filled his youthful spirit. His apprenticeship to the business of a linen draper took place about this period, and his diary bears ample proof that, amidst the engrossments and temptations of a considerable trading establishment, in a large city, his early years of Christian life were most happily guarded and blessed by the influence of religion. Soon after becoming of age, he left Bristol, and successively occupied situations at Gloucester, Portsmouth, and London. In each of these places he appears to have walked closely with God, having much delight in public religious ordinances, diligently observing the private means of grace, and carefully watching over the growth and development of piety in his heart. In July, 1796, Mr. Daniell commenced business on his own account at Gloucester; and there, in February, 1799, he entered into the marriage state. His wife was Miss Mary Whittard, of Cam;

and with her, as a fellow heir of the grace of life, and a most affectionate and prudent helpmeet, he was favoured to spend nearly forty-seven years of his earthly pilgrimage. It is believed that those who knew them best will be most ready to apply to them the commendation of scripture, "They were both righteous before God; walking in all the commandments and ordinances of the Lord blameless." In March, 1805, Mr. Daniell became a resident of Worcester, and there it pleased God that he should continue for nearly fifty years until his death. He was soon chosen to the office of deacon in the church meeting at Silver Street, in that city; and what was then his solicitude for the religious prosperity of himself and others we learn from his journal. He writes, April, 1805: "What shall I render to the Lord for all his benefits? O for a pure and spiritual mind! grace to improve every talent! But I want serious society; I want to be active for God; to see prayer meetings established, and the cause of God going on in the souls of others, and above all to enjoy much of this chief good myself." These desires to be useful for Christ were accompanied by corresponding aims and activities. For a long period Mr. Daniell regularly conducted the early sabbath morning prayer meeting of the church; he delighted to attend all its services for worship; and, while he felt it a privilege to co-operate with its pastors, he ever took a lively interest in all its members, more especially in those of the flock who were in poverty and affliction. For many years it was also Mr. Daniell's beloved employ, to seek the spiritual good of others, by labouring, according to his ability, in the word and doctrine. Hundreds of manuscript sermons were carefully prepared for this purpose, and these he preached with considerable acceptance in the neighbouring villages, as well as in Worcester, and in various other pulpits around. We may also add that, as connected with the Worcester Auxiliary Bible Society, the City Mission, and other benevolent and religious local institutions, he was much occupied, and in these works of Christian usefulness he found his chief refreshment and joy. In 1840, when Mr. Daniell had passed his seventieth year, he was happily released from the cares of worldly business, and the last twelve years of his life were to him a season of much peace and good. The great kindness which several attached friends now delighted to testify towards him, and which, in no small degree, seemed to lighten the weight of increasing years and infirmities, he ever justly esteemed, and most thankfully acknowledged to the God of all his mercies. Of his seven beloved and affectionate children, four had been removed by death (and it is believed to a happier state of existence) before he was called to part with his endeared and devoted partner. Mrs. Daniell died

somewhat suddenly on the evening of Lord's day, Nov. 15, 1846. Although scarcely at all apprehensive of her removal, until a very short time previous to her departure, her aged, and now, as it seemed to all, mournfully bereaved husband, strikingly exemplified the power of Christ's sustaining grace. Having received from the medical attendant, the assurance that the desire of his eyes was no more in this world, he at once uttered the submissive language of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He then left the room, to weep, to meditate, and to pray; and the God who comforteth those who are cast down very graciously appeared for his servant, enabling him during the few remaining years of his pilgrimage to live actively and usefully in the world, and to enjoy much peace and hope in his own spirit. Even to a later date than prudence and propriety might have dictated, he persevered in attending the services of the sanctuary; and when, during the last twelvemonth, he was compelled to retire from all active scenes and engagements, he was pleased and thankful amid the quiet devotions and affectionate intercourse of his domestic circle, to await the welcome summons of his God and Saviour. After only one week's confinement to his bed he gently fell asleep in Christ, on the morning of Thursday, Feb. 3. His remains were interred at Angel Street Chapel, on the Tuesday following; Mr. Crowe and Dr. Redford kindly officiating on the occasion. The funeral sermon preached by Mr. Crowe was founded on Acts xi. 24, "He was a good man;" and in applying this inspired commendation of Barnabas to the deceased deacon of the church at Silver Street, Mr. Crowe remarked, First, that he was a man of obvious Christian sincerity; Secondly, that he was a man of a devotional habit; Thirdly, that he was eminently distinguished by the Christian spirit; Fourthly, that he was a practically consistent Christian; Fifthly, that he was an active Christian; and, Sixthly, that he was what he was by the grace of God. That we may not unduly lengthen this notice of Mr. Daniell's religious course and character, we only subjoin a few extracts from a discourse which was regarded by those who heard it as a just and well-rendered tribute to departed Christian worth. In speaking of Mr. Daniell's Christian spirit, of his having much of the mind and temper of Christ, Mr. Crowe said: "He was of a catholic spirit. He was no Arminian, and was as remote from an antinomian. He loved a full gospel; and was not afraid of the doctrines of divine grace and sovereignty. But he held them practically as doctrines of holiness. He was a man of principle. As a baptist, he held his opinions firmly, but charitably. He was no bigot. His love was not sectarian, cramped, and shut up within the walls of his own denomination.

He had a large heart. His charity was expansive and universal, fervently embracing all that love our Lord Jesus Christ in sincerity and truth. He seldom prayed for the church of which he was a member and an officer, without also praying for the whole church.

"He was a humble Christian. He ever laid himself low in the dust before God in the confession of sin. He was deeply sensible of the sins of the heart. He walked humbly likewise before men. There was no obtruding of self, no affected importance, no cresting himself up, and readiness to take offence at supposed neglect. He was willing to take the lowest place, or perform the humblest office, if he could thereby serve the cause of God. He gave himself no airs, as though he thought himself somebody. He was a truly humble Christian.

"He was a man of peace. He was of a timid disposition, and natural courage would never have made him a hero, though Christian principle might have placed him among the martyrs. But his Christian love and humility made him delight in peace. There was nothing he more dreaded among brethren than contention, and nothing he more coveted than peace. He was never a firebrand or a root of bitterness in the church. Whoever stirred up the embers of strife, he was among the first to quench the sparks. Some persons are naturally of a captious, peevish, and quarrelsome temperament, and, like children over their playthings, will contend for an hour about trifles; but our deceased friend knew how to yield, and by yielding to soften the prejudices and conciliate the feelings of others.

He was kind and forgiving. His heart was full of kindness. His office often called him to the poor and sorrowful of the church, and he never was more in his element than when he went among the poor and afflicted of Christ's flock, sympathizing with their sufferings, relieving their necessities, and comforting them by his prayers and godly discourse. And he was full of longsuffering, ever ready to bear and to forgive an insult or an injury. If he had an enemy, he did not seem to wish to know it. As Christ had forgiven him, so he was ever ready for Christ's sake to forgive others."

With his pastor, the writer of this notice of Mr. Daniell's life and character, would say, "Let the glory be ascribed to whom it is due. God gave him his talents, called him by his grace, and sanctified him for his service. He did but faithfully employ what was entrusted to him. He would be the last to take any praise to himself. He was faithful unto death, and is gone to his reward, but it is a reward of grace. His death is our loss, but his eternal gain."

JOHN WYLDE, ESQ., LEEDS.

This venerable and excellent man expired on Monday, the 21st instant, having on the 26th of January last completed his seventy-seventh year. Soon after coming to Leeds, in 1813, he joined the baptist church, then worshipping in Stone Chapel, and now assembling in South Parade. Of that community he was for a long period a valuable deacon, and to the last a consistent and devoted member. His decease has produced a blank in that church which both pastor and flock are deeply persuaded cannot be easily supplied. The fragrance of his piety and the wisdom of his counsels, the benevolence of his heart and the impressive brilliance of his example, will long embalm his memory in their "heart of hearts." Though a considerable time has elapsed since he retired from business, his urbanity, gentlemanly bearing, and high integrity, are still remembered with admiration by all who had transactions with him in the commercial world. To the public charities of the town he was a constant and generous contributor; while countless are the instances in which he "did good by stealth, and blushed to find it fame." Of foreign, home, and town missions, bible and tract societies, of the anti-slavery, peace, and voluntary educational movements, indeed of nearly all the numerous efforts now being made to enlighten the human mind and to ameliorate human woe, he was a warm-hearted supporter. He was emphatically a friend of his race, and "a lover of all good men." Throughout a protracted illness, he evinced a patience and faith alike exemplary. His mortal remains were interred in the cemetery at Woodhouse, in the presence of many friends of his own and other denominations, who admired his character and appreciated his worth. On Lord's day, April 3, his pastor delivered a discourse to the church and congregation in South Parade chapel, on the text, "The hoary head is a crown of glory, if it be found in the way of righteousness."

MRS. DAVIES.

Mary, the beloved wife of the Rev. Isaac Davies of Cupar, Fife, departed this life, April 7th, in the full assurance of a blessed and glorious immortality, in the thirty-ninth year of her age. Having been long ill she had an opportunity to review her short life, and carefully to examine the foundation on which rested her spiritual and eternal welfare; nor was the opportunity allowed to pass unimproved. She had from a child been the subject of religious impressions. While very young she with the family attended on the ministry of the Rev. Mr. Bottomley, then of Chester, to whom under God she attributed her first serious thoughts.

In the course of time she removed to Wrexham, and was baptized by the late Rev. George Soyce, where she was much respected, and to some extent useful in the service of the Redeemer. In Sunday school teaching, distributing tracts, visiting the sick and the poor, and in other benevolent and holy duties she took great delight. Her conversation, particularly with the young, has in several instances been the means of bringing souls to Christ. Referring in her last days to the result of her efforts she said, "There will be some in heaven who will praise God for having seen me; though I might have done more good had I made greater efforts; but I often put off opportunities thinking either that I had enough to do or that other opportunities would occur; which I now much regret." Let the people of God who read these lines "work while it is day," be diligent, be zealous, and be faithful. A life so spent is not only the happiest life that can be spent, but it is the only life which on the verge of eternity can be reviewed with satisfaction, and that will issue in an abundant reward in the life to come.

The subject of this notice abhorred every thing like religious ostentation. She was remarkably humble and unpretending, but at the same time partaking to a great extent of the "joys of salvation." She often breathed the sentiment of one of her favourite hymns:—

"O for a heart to praise my God!

* * *
A lowly and believing heart,
Abhorring every sin," &c.

If we may presume to read her heart, it was certainly such an one. Although not without sin, yet she hated it; and her hope of salvation was alone in the perfect work of Christ, whose love in dying for the guilty and the lost was often the subject of her astonishment, adoration, and praise. Being informed about a week before her departure of the sudden death of an unbeliever, she exclaimed, "Awful, awful! I am not that, I do believe in the Son of God. He has atoned for my sins. My trust is in him alone. I never thought I had any righteousness of my own. The Lord is my righteousness. He is precious—very precious to my soul. Satan often tempts me to think that I am not right, but I cannot give up to him. Jesus hath said, 'Him that cometh unto me I will in no wise cast out,' and, 'whosoever will let him come.' I therefore cannot be wrong. He is my salvation, my life, my all."

The gracious manner in which her heavenly Father had led her all her life long, the repeated interpositions of his goodness which she experienced, sustaining her under many trials, and guiding her in many difficulties was the occasion of her frequent grateful praise. In the kind and unfailing providence of God she delighted to encourage others to

confide. "Your happiness," she said to her husband, "is in God. Even your earthly happiness does not depend on any other person. Trust in him. I feel persuaded you will have much joy in the Lord's service although I am taken from you." She regretted much her inability to read the scriptures during her last days, but those portions which were read to her or which she could call to remembrance were very refreshing, and more precious than thousands of gold and silver. O that all the children of God, and especially the young, could be persuaded to store their minds every day with the truths of God! It would not only promote their usefulness, but also very greatly contribute to their comfort both in life and in death.

Feeling, the night before her departure, that the event was drawing nigh she said, "I shall die soon. I have no fear. Death has no sting for me. The Lord is with me. What sweet lines those are—

'Jesus can make a dying bed,
Feel soft as downy pillows are.'

And those too,—

'And dying clasp thee in my arms,
The antidote of death!'

We cannot conceive how that can be until we realize it; but it is quite true. I know it now. I have often sung, 'On Jordan's stormy banks I stand,' but now I am there it is not stormy but calm, very calm." A few hours before she died she said, "There is a happy land, but not far, far away. I am almost there. I long to arrive. Yet I can cheerfully wait the Lord's time; it will not be long." Having embraced her children, and given them her parting counsel, she bade them adieu, and added with a strong, cheerful voice, "I love you all, but I love Jesus more. I know you every one, and I shall know you in heaven." Thus after a short but useful life, in the enjoyment of a peace which passeth all understanding and a good hope through grace, having endured a painful and protracted affliction with perfect submission, this child of God and follower of the Lamb entered into rest. May all who read these brief statements be encouraged to confide implicitly in the Saviour, and strive to be followers of them who now through faith and patience inherit the promises.

MRS. W. WILCOX.

March 24, at Pantywrach, near Fishguard, Pembrokeshire, after a severe and agonizing illness, endured with exemplary patience and resignation, Eliza, the wife of William Wilcox, Esq., departed this life in the fiftieth year of her age. Her death will be long lamented by her relatives and numerous friends; by the baptist church at Fishguard and the country about. The righteous shall be

REV. J. S. WEEKS.

A letter has been received by Mr. Nicholson of Lydney from Free Town, Sierra Leone, dated February 18, 1853, announcing the decease of the Rev. J. S. Weeks, pastor of the baptist church in Rawdon Street, Free Town. The letter is written by Messrs. John J. Brown and Henry P. Thompson, who have succeeded Mr. Weeks in the pastorate. They state, "It has become our duty to convey to you the painful news of the death of our dear beloved pastor, J. S. Weeks, who died on the morning of the 17th of February, and was interred on the 18th, lamented by all who knew him, but more especially by the church of which he was the pastor for twelve years."

COLLECTANEA.

WEEKLY TRACT SOCIETY.

The fifth annual meeting of this society was held on the 14th of April, at the Freemasons' Tavern, and presided over by John Cheetham, Esq., M.P. From the report it appeared that the funds and operations of the society had greatly increased during the past year, the income having advanced from £350 to £487, and the issue of tracts from 280,000 to 564,500. The treasurer's account showed a balance in hand of £6 6s. 10d., but it was stated that the efforts making to meet the applications for grants of tracts, received from various parts of the kingdom, and those to supply emigrants—for which purpose a special series of appropriate tracts had been published,—required an increased annual income, and prompt and liberal aid. Resolutions adopting the report, and expressive of warm sympathy with the objects of the society, and pledging hearty co-operation in extending its field of usefulness, were spoken to by the Rev. H. Batchelor, Rev. J. Fitt, Rev. T. G. Horton, Rev. W. Roberts, B.A., Rev. C. A. M. Shepherd, and Joseph Payne, Esq. A vote of thanks to the chairman was moved by J. G. Churcher, Esq., and seconded by Rowland Elliott, Esq., after which, the compliment having been acknowledged, the meeting, which was densely crowded, separated.

PUBLIC WORSHIP IN LIVERPOOL.

A gentleman who is connected with the Association in Liverpool for the promotion of Lord's day services for working men has collected and published the following statistics:—

The total number of churches and chapels and other meeting places for religious worship in Liverpool is 156. There is seat room in them for 133,043 persons, but the average attendance out of a population of

of 400,000 is only 102,262. Of the number that do attend, 62,117 belong to the working classes, and 40,145 to the upper and middle class. There are continually complaints of the small number of places of worship, and yet there is unoccupied space in existing churches and chapels for 54,083 persons, or accommodation equal to 54 places of worship capable of holding 1000 persons each. The Roman Catholic chapels being left out of consideration (as the attendance of them exceeds the number of sittings), it would appear that the church of England have equal to $28\frac{1}{2}$ empty churches, holding 1000 persons each, and that the dissenters have equal to $25\frac{1}{2}$ empty chapels, holding the same each.

The church of England has 58 places of worship in Liverpool, with seat room for 63,279 persons, but the average attendance is only 34,593.

The dissenters of all denominations (exclusive of Roman catholics) have 86 places of worship, with seat room for 54,454 persons, and an average attendance of 29,057.

The Roman catholics have 12 chapels; seat room for 15,310 persons, and an average attendance of 38,612.

The return thus shows that nearly two-thirds of the persons who attend the public worship of God in Liverpool are *not* members of the church of England; and the members attending churches of England exceed those attending dissenting places (Roman catholics excluded) by 5536. The numbers attending the Roman catholic chapels exceed those which attend either churches of England or dissenting places of worship.

At the 58 churches of England, out of the 34,593 persons who attend, 15,359 are of the working class. At the 86 dissenting places of worship, of the 29,057 that attend, 17,555 belong to the working class. At the 12 Roman catholic chapels, of the 38,612 that attend, 29,203 are working people.

In connection with the 156 places of worship in Liverpool there are 191 Sunday, day, and ragged or night schools. Of these 86 belong to the church of England, 85 to the dissenters, and 19 to the Roman catholics. The church of England have 43 Sunday schools, 39 day schools, and 5 ragged or night schools. The dissenters have 65 Sunday schools, 16 day schools, and 4 ragged or night schools. The Roman catholics have 10 Sunday schools, 8 day schools, and 1 night school. In the whole of the Sunday schools 27,245 children are under instruction, in the day schools 21,228, and in the ragged or night schools 1295. The church of England have 10,181 Sunday scholars, 12,173 day scholars, and 670 ragged scholars. The dissenters have 11,076 Sunday scholars, 3895 day scholars, and 500 ragged scholars. The Roman catholics have 5990 Sunday scholars, 5160 day scholars, and 125 night scholars.

DEPUTIES OF THE THREE DENOMINATIONS.

A list of the committee of the deputies of the three denominations of Protestant Dissenters, presbyterian, independent, and baptist, in and within twelve miles of London, appointed to protect their civil rights. For the year 1853.

Chairman.

SAMUEL MORTON PETO, Esq., M.P., 9, Great George Street.

Deputy-chairmen.

APSLEY PELLATT, Esq., M.P., Staines.

THOMAS PEWTRESS, Esq., Gracechurch Street.

Treasurer.

BENJAMIN HANBURY, Esq., Blackfriars Road.

Committee.

BEDDOME, WILLIAM, Esq., Gresham Street.

BENNOCK, FRANCIS, Esq., Wood Street.

BROAD, PETER, Esq., Tavistock Street.

CARLILE, WILLIAM, Esq., Bow Lane.

CARTER, JAMES, Esq., Upper Homerton.

CLARKE, EBENEZER, Esq., Walthamstow.

CONDER, JOSIAH, Esq., Bolt Court, Fleet St.

COOKE, BENJAMIN, Esq., Vanbrugh Fields, Blackheath.

EAST, JOSEPH, Esq., Abchurch Lane.

EVANS, JAMES COOK, Esq., 17, Southampton Buildings.

GALE, SAMUEL, Esq., 70, Basinghall Street.

GOVER, WILLIAM, Esq., Greenwich.

GRIFFIN, NATHANIEL, Esq., Cloisters, Temple.

KILPIN, JOSEPH KEEP, Esq., 9, Villiers Street.

MILLS, JOHN REMINGTON, Esq., Kingswood Lodge, Englefield Green, Surrey.

MORLEY, SAMUEL, Esq., Wood Street.

OFFOR, GEORGE, Esq., South Hackney.

REED, CHARLES, Esq., Paternoster Row.

TERRELL, ROBERT HULL, Esq., Gray's Inn Sq.

WILKS, JOHN, Esq., 3, Finsbury Square.

WIRE, Mr. ALDERMAN, 9, St. Swithin's Lane.

Secretary.

Mr. HULL TERRELL, Solicitor, 30, Basinghall Street.

THE LONDON UNIVERSITY.

A numerous and influential deputation, consisting principally of members of the learned professions, has waited upon the Earl of Aberdeen, at his official residence in Downing Street, for the purpose of submitting to his lordship the claims of the University of London to representation in Parliament. Mr. J. Heywood, M.P., Dr. C. J. Foster, Mr. Thorneley, M.P., Mr. Monckton Milnes, M.P., Drs. Billing, Roget, Harris, Angus, Wilson, and Black, spoke in favour of the objects of the deputation. The Earl of Aberdeen (who had previously apologized for the absence of Lord J. Russell, who was out of town) said, "I have no hesitation in acknowledging the very strong claims you

have urged for the favourable consideration of the object you have in view ; and I readily admit that the constituency afforded by the University of London is such a one as it would be most agreeable to the government to organize. You will not, perhaps, expect me to give a final answer to-day, but I assure

you, in the most sincere and warmest manner possible, that the matter will be taken under the most serious consideration of the government. I do not say this as mere words of course, but I beg you to believe that such will positively be the case."—*Christian Times.*

CORRESPONDENCE.

QUERY RESPECTING CONCERTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Would you or some of your correspondents be so good as to give a few reasons either for or against Christians attending concerts, especially where the music performed is not sacred ? I remain,

Yours respectfully,
M. H. W.

EDITORIAL POSTSCRIPT.

Before our readers see this page, the London Annual Meetings of the Baptist Societies will have terminated ; but now, at the time of its preparation, they have only begun. Hitherto the weather has been remarkably unfavourable, preventing the attendance of many persons who earnestly desired to be present. In other respects all has been satisfactory. The introductory prayer meeting was well conducted. Prayers were offered by brethren Morris of Clifton, Lord of Ipswich, Stent of Hastings, Pearce of Calcutta, and Russell of Lewisham Road who also presided. The business of the Hanserd Knollys Society was transacted in the early part of the evening of the same day, Thursday ; and at eight o'clock, after prayer by the Rev. J. Aldis, and the singing of hymns, an impressive sermon was addressed to the members of the Young Men's Auxiliary to the Baptist Missionary Society, by the Rev. D. Katterns of Hackney, from the words, " And the idols he shall utterly abolish."

On the following day, the forty-first session of the Baptist Union was held in the Mission House Library. In our last number it was announced that Dr. Steane was expected to deliver an Opening Address, and afterwards to preside. This was an arrangement made by the Committee, at a meeting at which Dr. Steane was present ; but before the appointed day arrived he informed the acting Secretary, Mr. Hinton, that the illness of the Secretary of the Evangelical Alliance had occasioned such demands on his time that he could not perform these services. No Ad-

dress therefore was delivered, but additional time was employed in devotional exercises ; after which the Rev. James Webb of Ipswich was called to the chair. Resolutions were passed on different subjects, the principal of which were, the new Educational Bill, against which a petition was adopted, and the persecution of baptists on the continent, respecting the cessation of which in Prussia, and the adoption of a totally different policy there, very gratifying information was communicated. In the evening, at Devonshire Square, prayers were offered by brethren Aldis of Maze Pond and Morris of Clifton, and a collection was made for the Baptist Irish Society, after an excellent sermon by Rev. N. Haycroft of Bristol on the sentence, " The Jews require a sign, and the Greeks seek after wisdom ; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The General Meeting of Members of the Baptist Irish Society was held in the Library of the Mission House, on the following Monday morning. The services rendered by Joseph Tritton, Esq. during the five years of his Treasurership were cordially acknowledged, and Thomas Pewtress, Esq., who has for many years been well known and highly respected in the denomination was requested to undertake the office of Treasurer for the ensuing year. In the place of some gentlemen of the Committee who had been removed, or to whom it had become inconvenient to give their attendance, those whose names follow were chosen to act in conjunction with others who were re-elected ; namely, Joseph Tritton, Esq., S. M. Peto, Esq., M.P., Rev. W. B. Bowes, pastor at Blandford Street, Rev. J. Hiron, pastor at Brixton Hill, Messrs. Gilbert Blight and Walter Heriot, deacons at Devonshire Square, Mr. James Miall, deacon at Dalston, Mr. George Lowe, deacon at Highgate, and Mr. T. Cole, Secretary of the Young Men's Missionary Association.

Sir George Goodman, M.P., presided at the Meeting of the Baptist Home Missionary Society in the evening.

IRISH CHRONICLE.

MAY, 1853.

ANNUAL REPORT

PRESENTED TO THE SUBSCRIBERS, APRIL, 1853.

THE Committee of the Baptist Irish Society has at length the pleasure of congratulating its constituents on the state of its finances. The debt which for the last thirteen years has burdened and enfeebled it is now extinct. Thanks are due to the Giver of every good gift who has put it into the hearts of his servants to act generously, and to those who have been his willing instruments in the work, that at the close of our financial year, every agent having been paid and every loan refunded, there remains a balance in hand for General Purposes amounting to £419 6s. 9d.

Two circumstances enhance the satisfaction which this fact is adapted to yield: The first that it has not been occasioned by the removal of our attached supporters, as the sum received this year from legacies has been unusually small; the second that it has not been brought about by a costly agency. It is to the active and spontaneous exertions of country pastors and the zealous aid of male and female collectors in the vicinities in which they reside, that we are principally under obligation for the contributions received. Small deductions have in some few cases been made for expenses incurred locally, but in travelling expenses for the collection of funds the Committee itself has not laid out this year a single pound.

Special thanks are due to Joseph Tritton, Esq. for undertaking five years ago the office of Treasurer when the society was so deeply involved, and for continuing to sustain that office, during the whole term of its pecuniary embarrassments, at personal inconvenience. Deeply regretting that his desire to be released from it is so strong as to render it improper to urge him to prolong his services in that department, the Committee is bound to express its sense of

the inextinguishable obligations under which he has already placed the Society, with fervent prayer that in all his other exertions for the promotion of the Redeemer's kingdom he may be increasingly happy and prosperous.

It has indeed been an onerous duty that all engaged in the management of the Society's affairs have recently had to perform. Prohibited by your instructions, as well as by their own sense of what the necessities of the case required, from incurring any expense that was not absolutely indispensable, from opening any new station however inviting the prospect, from employing any new agent however greatly needed his services, compelled to give their thoughts from month to month to that which was merely secular in its aspect, they have needed faith, patience, and self-denial. Aware that they would seem to be doing nothing because they confined themselves within the boundaries which you had properly prescribed, they could not have persevered till now had they not been sustained by the considerateness and forbearance which the majority of their friends have displayed, and the hope that if they did not faint or become weary in well doing, brighter days would dawn upon them "in due season."

Considering the reduced amount of agency employed, and the diminution of the appliances that could be afforded to our brethren in Ireland, the degree of success with which they have been honoured has been as great as could be reasonably expected. At *Belfast*, Mr. Eccles after referring to losses, which have tried the church very severely, adds, "After all these deductions, however, divine truth has made some progress. Our number last year was fifty-three; our number now is sixty; the

clear increase accordingly is seven. Our sabbath-school is doing admirably. The young brethren who conduct it have behaved in a manner worthy of all praise. About seventy children are in regular attendance. It is true, they are generally very poor and very ragged, the refuse of other schools; but with us they have behaved well, and many who knew not a letter when they entered the school are now reading the holy scriptures. Our best thanks are due to the Religious Tract Society, not only for a grant of tracts, but also for a sabbath school library at half price. As to sub-stations, I am gladly heard both in town and country. I am limited here only by physical inability to do more. A heavy debt upon the chapel, for which I was personally responsible, is now, blessed be God, virtually extinguished. We live in love and harmony with Christian brethren of all denominations. I never felt happier in my ministry, or more convinced that the church here is appointed of God for the performance of an important work in these parts." Mr. Eccles mentions a young man who after studying six sessions for the presbyterian ministry has applied to him for baptism and fellowship, and who he hopes may prove a valuable helper to the truth; and in a very recent communication he says, "Matters go well with us as to additions. I baptize to-morrow night. Three or four other applications are very hopeful; but we lose some of our steadiest friends for the United States before the end of the month. Oh, this is trying!"

At *Conlig*, about fourteen miles from Belfast, in the midst of a population consisting chiefly of miners and weavers, Mr. Brown preaches twice every Lord's day. On Monday evening, he conducts a prayer meeting. On Tuesday evening, he teaches a bible-class. On Wednesday evening, he delivers a lecture, or holds a conversational meeting in the chapel. On Thursday evening, he preaches at Newtownards, a large town three miles from Conlig. At Donaghadee, about five miles off, and at Dundonald, about eight miles, he preaches occasionally. "We have sixty communicants," he says, twelve of whom have been added since I came here, and three by letter. We have lost five however, viz. one by death, one by letter,

and three by exclusion. We have thus had a clear increase of seven. Respecting the internal state of the church I am glad to be able to report favourably. The brethren are poor, as it regards worldly good, but I trust 'rich in faith and heirs of the kingdom which God hath promised to them that love him.' We live in peace, and I hope the God of love and peace is with us. About forty families are placed under my care, and these comprehend about 160 souls. Besides paying regular ministerial visits to these, I have visited many others. I have had an abundant supply of excellent tracts which have been very useful, not only on account of the evangelical matter contained in them, but also in affording me an introduction to strangers. Besides Mr. Pottenger's valuable tract entitled 'The Bible the Friend of the Poor,' I have had supplies from the Religious Tract Society and from the Baptist Tract Society. I have distributed about a thousand of these in Dundonald, Comber, Bangor and Newtownards, as well as in my own immediate neighbourhood. These silent messengers of mercy have almost invariably been well received, and I trust have been useful in carrying the glad tidings of salvation to those to whom otherwise I could not have found an easy access." The day school here, consisting of about eighty children, when your secretary visited it last August appeared to him to be well conducted.

At *Banbridge*, the losses occasioned by emigration and death have been depressing. Mr. Bain has had to lament the removal of two deacons, and of the superintendent of the Sunday school. The number of members remains, however, as last year, fifty-four; seven of whom have been recently received. In the sabbath school at Banbridge, the number of children who have regularly attended is about 100, a much larger number being on the roll. A branch school has been established this year in an adjacent village, including seventy-five girls, sixty-six boys, and sixteen teachers. There are four preaching stations which Mr. Bain is accustomed to visit, in which the attendants vary in number from twenty to seventy-five. The chapel at Banbridge is small, but it is about to be enlarged, and the courthouse has been promised to Mr. Bain

for the use of the congregation in the interim.

At *Tubbermore*, long-continued ill health has greatly interfered with the activity of our highly-esteemed friend, Mr. Carson. The present number of members is 148, of whom five have been received this year; but four have been dismissed, one has been excluded, and five have died. Mr. Carson has baptized several more during the year, but one of them died soon afterwards, and others almost immediately emigrated. "Our sabbath school," says Mr. Carson, "is doing well. The superintendent and teachers are working right earnestly, and, all things considered, the attendance is good. I hope much from this quarter. The faithful labours of my brethren and sisters cannot ultimately be without their reward. You will see by the accompanying collection on behalf of your society as compared with that of last year, that our people are increasing in liberality. This I consider a decided improvement, indicating a much more healthy state of the cause than formerly existed. To be a *lasting* cause, its supporters must be a *liberal* people."

Proceeding westward, we come to *Ballina*, in the wilds of Connaught. In this district the population is comparatively thin, and the work of the evangelist exceedingly laborious. If there were three ministers instead of one to attend to the stations now visited by Mr. Hamilton, their time would be fully occupied. He has asked for aid till he is weary of asking; and it has been one of your Committee's sorrows that it has not been able to comply with his reasonable request. It would be trespassing on your patience to lay before you now the details he has furnished of his numerous stations, but they will be printed hereafter in the *Chronicle*. Let it suffice now to say, that there is a church at Ballina of thirty-six, one at Curragh of nine, and one at Coolany of five. We cannot, however, refrain from adverting to a letter very recently received from a gentleman not connected with our body, who having been prevented worshipping in the parish church by a long illness, which also compelled him to resign a responsible office in the town, writes to say how deeply he is indebted to Mr. Hamilton for his voluntary attention,

in visiting him month after month to read, explain the scriptures, and pray; referring also to the usefulness of his ministrations to others as well as to himself, and adding in conclusion, "I think it due to him to make this known to you as Secretary to a society whose mission here has been most serviceable in training and teaching many, where yet so very many require to learn the precepts and principles it inculcates."

At *Cork*, the baptist church is now without a pastor, the Rev. B. C. Young having last summer accepted an invitation to Cosely, in Staffordshire. Mr. Young received only a part of his support from this society, the larger portion of it being derived from the rents of houses which are the property of the church, and not at all under the control of your Committee. Circumstances connected with these endowments had rendered Mr. Young's position difficult and unsatisfactory, and similar causes have hitherto restrained your Committee from proposing to any minister to become his successor, though it has been requested to do so. It is lamentable that in so immense a city, and one so much needing missionary effort, all that presents itself to the eye should be, as far as our denomination is concerned, a scene of desolation; but it is consolatory to know that for this your Committee is not in any way responsible.

In the last annual report it was intimated that a new arrangement was necessary for the district in which Athlone, Moate, and some inferior stations are situated. It has subsequently been carried into effect. Mr. Berry has been removed to Athlone, where he is surrounded by a large population, great numbers of whom belong to the province of Connaught, of which he is a native. The efforts made at Athlone for many years have been too desultory and feeble to be very productive, but your Committee have concentrated on this important town some agents who were scattered in country places, and present appearances are cheering. Our aged friend Mr. Thomas, one of the earliest and most laborious agents of the society, being unfitted for the active exertions to which he had long been accustomed, has been released from obligation to continue them: he receives a small annuity, which could not with propriety be denied after thirty-five years'

arduous service; but he continues to reside at Moate, to converse on religious subjects with many of his Roman Catholic neighbours in their own houses, and to preach regularly to a small congregation of which he is pastor.

If now we may be indulged for a moment with a retrospective glance, not confined to the last twelve months, but taking in the whole history of past proceedings, we shall see much cause for joy and gratitude. The few friends of the society who remember its formation, and have been acquainted with its course from the beginning, cannot be insensible to the great change in the prospects of the Irish population which has taken place. The result may not be perceptible in some of the ways in which success is apparent in other lands, but it is not the less real. The formation of numerous and self-supporting churches has been impossible; because as soon as a convert received the gospel he usually became an object of hostility to his nearest connexions, and his most influential neighbours; his means of obtaining a livelihood were taken away, and the only safety for his person was in flight. "I have written hundreds of letters to emigration offices," says one of our agents, "requesting a free passage for the poor, and in most cases when I asked the parties applying, 'Could you not manage to remain at home?' the answer has been, 'We wish to be free in body and soul.'"

By the preaching of the gospel and the reading of the scriptures, we believe that thousands have been converted to God before they left their native land, who are now serving him in distant regions. By the schools which formed so large a feature of the society's operations during the first twenty years of its existence, in all which the New Testament was read and large portions of it committed to memory, we believe that confidence, in the ointment, the mass, and the confessional, has been undermined, and children have been prepared to receive in their maturer years, any more scriptural form of Christianity presented to their attention.

The friends of truth in England have rejoiced greatly, and not without reason, at the tidings brought hither by societies conducted by evangelical episcopalians. Whether the number of genuine converts, renewed in the spirit of their

minds, in the island of Achill, the district of Connaught, and other parts of Connaught, have been as great as their ministers believe, or not, it would be unreasonable to doubt that a glorious work has been accomplished. It will not lessen your pleasure in thinking of this, to be reminded that our society was the first to establish schools for teaching in the Irish language; that this region was the scene of its early operations; and that the middle aged Irish of these places were, when children, thus taught to read the scriptures and treasure them up in their minds. While we rejoice with our episcopalian brethren, seeing them laden with the sheaves that God has given, we thankfully remember who they were that first plowed, and harrowed, and sowed, the barren and uncultivated soil. Connaught was for many years the principal scene of this society's labours. In 1817, its Report stated that in the province of Connaught there were in daily attendance in the Irish schools nearly 2,000 children. In 1819, it was stated that the number of schools under the patronage of the society in the province of Connaught, was fifty-five. In 1820, it was said "The schools in Connaught contain 5,000 children and about 150 adults." In one of the schools three girls repeated to the superintendent the whole of the gospel of John, and he observed that so much was treasured in the memories of the children, that were all the Bibles in the island destroyed, the scriptures could not be erased from their minds. When our society was first established, it was remarked respecting the island of Achill, which has recently become so celebrated for the protestantism of its inhabitants, that it was destitute of schools for teaching to read the scriptures. An agent was sent who was commissioned to establish in that and the adjacent island of Erris twelve schools at £8 per annum. Not long after we find the inspector of schools in those islands saying, "The Lord has given me some fortitude to speak the word of life in the wild island of Achill. Our schools have met with the approbation of both rich and poor." In Achill our society has had neither schools nor Bible-readers for many years; but who that knows the present state of the district can believe that the labour expended there was lost?

It may seem strange to some that if great good has been done, baptist churches should not have been formed. It would have been stranger still if they had been. The founders of the Society confined themselves to the communication of elementary instruction. Every thing denominational was carefully avoided. The agents employed were not generally speaking baptists. Twenty-one years ago, Mr. Ivimey, then secretary of the Society, published a list of the readers and teachers in Connaught, with the residence of each, and his religious profession. They were in number forty-six; of these nineteen were baptists, twenty-one were members of the established church, and six were Roman Catholics. This fact alone, independently of other circumstances which might be mentioned, is sufficient to account for the non-formation of baptist or even dissenting churches.

But we need not be surprised that the saying should be verified, "One soweth and another reapeth." It is in accordance with the general plan of the divine procedure. He who led the Israelites into Canaan was not the same as brought them out of Egypt. He who erected the house on God's holy mountain was not the same as cleared the land of the Philistines. In this appears the wisdom of the Supreme Ruler. It is a harmonious church that he intends to assemble in the world of light. One section may be disposed to undervalue or even to repudiate the labours of another section now, but in the better state to which we are hastening, none of the builders of the spiritual temple will say to any of their fellow workmen, There was no need of you. The petty jealousies of parties will for ever vanish away, when it is seen that there was an unsuspected co-operation going forward, each contributing in his own sphere and in his own degree to one magnificent result.

Let it not be supposed, however, that God has left his servants to labour without any evidence that he himself had been with them. Many of the poorer classes, and some of the wealthier, after receiving spiritual emancipation by the instrumentality of our agents have died triumphantly. One who had been accustomed to seek pardon by the performance of penances, who had been on pilgrimage to what was called the

Holy Island in Lake Derg, who with one foot in the water had walked round the twenty-six acres of which the lake consists, and yet had not found peace, having heard one of our ministers preach in a barrack on the words, "Being justified freely by his grace through the redemption that is in Christ Jesus," became a zealous servant of Him who had ransomed him with his own blood. Nine years he was a faithful agent of this Society, reading and expounding the scriptures from house to house, and often followed into the fields by crowds of willing hearers. Disease laid hold of him, and when he was near to death, he received a message from the priest, that if he did not return to the church he should not be buried, but his body should be burned upon a dunghill. His reply was that if his body should be burned, he hoped it would make such a blaze as the powers of darkness would never be able to extinguish. At his interment a tumult was raised, and it was not till the military were brought by a magistrate to the ground that his remains were deposited in their resting place.

Thirty years ago a bigoted Romanist in the remotest part of the west received from one of our ministering brethren a New Testament in the Irish language. He read; he believed; he was baptized. From the year 1825, he has been entirely occupied in going from house to house throughout a remote and unfrequented district reading the scriptures in the native tongue, and explaining the way of life. He still lives to labour, and is still received by many of his Celtic countrymen with eagerness.

The leader of a reckless band of blood-thirsty men, having heard one of our agents preach, received from him a bible. He read it, and began to pray over it, and to "bring forth fruits meet for repentance." His former associates threatened his life, but he persevered. He was baptized publicly, and they were there. Not an arm was raised; not a stone was thrown. They looked on in silence, and retired apparently thoughtful.

A youth baptized by one of our agents who is still living was sent to the College at Bradford. His name was Charles Hill Roe. He became well known in the churches of Britain as secretary to the Baptist Home Mis-

sionary Society. Some friends of truth invited him to a new place of worship at Birmingham, and there he gathered a numerous church. After a time he thought it desirable to remove to the United States, and there we believe he is labouring acceptably.

A weaver in a factory where nearly all were drunkards, spending their sabbaths in the public-houses or in the fields, became uneasy under the remonstrances of conscience. He entered on one occasion our place of worship in the town in which he dwelt. Interested in what he heard, he began to attend regularly, and to invite his ungodly companions to come and hear that gospel which he had himself received. He became a sabbath-school teacher and a distributor of tracts. He is now a useful deacon.

Not long since, a widow whose husband had committed suicide gave herself up to melancholy, remaining continually in her habitation, which she could on no account be induced to leave. One of her two daughters ventured however into the baptist place of worship. Her attention was arrested. She became a teacher in the sabbath-school, and her younger sister became a scholar. At length the mother consented to go herself "just for once." The pastor visited her frequently, and the Saviour to whom he directed her

thoughts healed her broken heart. The spirit of heaviness was exchanged for the garments of praise. She and her eldest daughter are now consistent members of the church.

A few days ago, the same pastor received a letter from a man who has for some time attended his ministry. Before that he had been accustomed to spend all that he had earned in drink, to beat his wife, and to make his house the seat of misery. Now he is well dressed and orderly; his children are in the sabbath-school, and his letter expressed his desire that he and his wife might be baptized together.

A young man received the truth from another of our missionaries, and was united to the church of which he was pastor. He was highly esteemed by his religious connexions, but he found it desirable to emigrate. In a distant land he was favoured with worldly prosperity. He did not however forget the Society to which he owed so much. Since your last annual meeting your Secretary has received letters from him, containing contributions to your funds, amounting together to £300.

These are but specimens of facts with which we have been made acquainted. Your Committee has had difficulties, disappointments, and perplexities; but when they remember these things, they thank God and take courage.

CONTRIBUTIONS RECEIVED FROM MARCH 24 TO MARCH 31.

	£	s.	d.	£	s.	d.
Aldringham, by Rev. Joseph Brand.....	1	2	0			
Bacup, by Mr. S. Howorth—						
Bracewell, Mrs.....	1	0	0			
Howorth, Miss.....	0	5	0			
Howorth, Mr. S.....	1	0	0			
Ormerod, Miss.....	2	0	0			
Whitaker, Mrs.....	0	10	0			
				4	15	0
Battersea, by Rev. I. M. Soule—						
Cadby, P., Esq.....	1	1	0			
Birmingham, Collected by Mr. J. H. Hopkins—						
Brown, Miss.....	0	10	0			
Butler, Mr. E. (two years)....	1	0	0			
Chance, William, Esq.....	1	1	0			
Davis, Mr. Joseph.....	0	10	0			
Ewens, Mr. F.....	0	10	0			
Griffiths, Mr. T. F.....	1	0	0			
Hadley, Mr.....	0	10	0			
Harrison, Mr. W.....	0	3	0			
Harwood, Mrs. T.....	0	5	0			
Hetherington, Mr.....	0	3	0			
Hooper, Rev. J.....	0	1	0			
Hopkins, Mr. Joshua.....	0	10	0			
Hopkins, Mr. J. H.....	1	1	0			
Ladd, Mrs.....	0	5	0			
Lawden, Mr. A.....	0	10	0			
Lawden, Mrs.....	0	5	0			
Mc Cardie, Mr. J. W.....	1	1	0			
Middlemore, Mr. William.....	1	1	0			

	£	s.	d.	£	s.	d.
Montgomery, Mrs.....	0	5	0			
Morgan, Messrs. W. & A....	0	10	0			
Parrish, Mr. Joseph.....	0	10	0			
Perry, Mr. J. C.....	0	7	6			
Phillips, Mr. W.....	1	0	0			
Reeves, R. G., Esq.....	1	1	0			
Room, Messrs. W. & F.....	1	1	0			
Shaw, Mr.....	0	10	0			
Showell, Mr. Thomas.....	0	5	0			
Southall, W., Esq.....	0	10	0			
Sturge, Charles, Esq.....	0	10	0			
Sturge, Edmund, Esq.....	1	0	0			
Sturge, Joseph, Esq.....	1	0	0			
Swan, Rev. T.....	0	5	0			
Thomas, Mr.....	0	5	0			
Tipping & Lawden, Messrs.	2	2	0			
Wade, Mr. J.....	0	10	0			
Walters, Mr. John.....	0	2	6			
Woodhill, Mr. J. C.....	0	5	0			
Zair, Mr.....	0	5	0			
Collection at Cannon Street	9	1	5			
Cannon Street Sun. Schools	0	12	0			
				32	12	5

Brixton Hill Auxiliary, Moicty of Subscriptions and Donations, by J. H. Allen, Esq.....	12	11	3
Freeman, Mrs.....	2	0	0

	£ s. d.	£ s. d.
Hanson, Miss A. M., Card for the Debt—		
Hanson, Mrs.	2 0 0	
Rawlings, Mr. E.	0 10 0	
Skeet, Mrs.	0 5 0	
Wills, Mr. J.	0 10 0	
	3 5 0	
Smith, Miss A., Card for the Debt—		
Bayley, Mr. J. D.	0 1 0	
Boyd, Miss	0 1 0	
Richardson, Miss.	0 1 0	
Sandison, Mr.	0 1 0	
Smith, Mr. Alex- ander	0 2 6	
Smith, Miss A.	0 1 0	
Stapler, Miss	0 1 0	
Sturges, Miss	0 1 0	
Tilke, Mr.	0 2 0	
	0 11 6	

Boroughbridge, Collection by Rev. G. C.	18 7 9
Catterall	1 12 0
Brompton, Rev. John Bigwood	1 0 0
Camberwell, Mrs. W. W. Nash	1 1 0
Cambridge, Collected by Mr. Williamson—	
Foster, R., Esq.	1 0 0
Gotobed, Mrs. and Miss.	2 0 0
Johnson, Mr. R.	0 10 0
Robinson, Rev. W.	0 10 0
Simpson, The Misses	1 0 0
Vawser, Mr. R.	0 10 0
	5 10 0

Carmarthen, Tabernacle, by Rev. W. Hughes—	
Jones, Rev. H. W.	0 2 6
Jones, Mrs. Watkins	0 2 6
Richards, Mr.	0 2 6
Williams, Mr. John	0 5 0
Collection	2 6 1½
	2 18 7½
Expenses	0 5 6
	2 13 1½

Chelsea, Rev. W. Groser	1 1 0
Groser, Albert, Card for the Debt—	
Bayley, Mr.	0 1 0
Boston, Miss B.	0 1 0
Boston, Mrs.	0 1 0
Cole, Mr. F.	0 1 0
Deane, Mr.	0 1 0
D. F.	0 0 6
Emery, Mr.	0 2 6
Grant, Mr.	0 2 6
H., Mr.	0 1 0
Miall, Mr. J., Dal- ston	0 10 6
Palmer, Mr.	0 1 0
Scott, Mr.	0 1 0
Stoneman, Mr. J.	0 10 0
Thorpe, Mast. H.	0 1 0
T. J. C.	0 1 0
Underhill, E. B., Esq.	0 1 6
Woodin, Mr. A. A.	0 2 6
Friend, A.	0 1 0
X.	0 0 6
	2 1 6

Groser, Miss M. A., Card for the Debt—	
Edwell, Mr.	0 2 6
Groser, Miss	0 2 6
Groser, Miss M. A.	0 2 6
Gurney, Mr. J.	0 2 6
Hemming, Mr.	0 2 0
Lowther, Mrs.	0 2 6
Luck, Mrs.	0 2 6
Scott, Mrs.	0 2 0
Sibley, Mrs.	0 2 6
Sly, Mr.	0 2 6
Wilson, Mrs.	0 2 0
	1 6 0
Collected by Miss Vines	0 10 0
	4 18 6

Chesham, by Rev. W. Payne—	
Garrett, Mr. John	0 10 0
Glover, Mrs. S.	1 1 0

	£ s. d.	£ s. d.
Tomlin, Rev. W.	1 1 0	
Collected by Mrs. Joseph Keen	1 12 10	
	4 4 10	
Devizes, by Rev. C. Stanford—		
Anstie, Mrs.	0 5 0	
Anstie, Mr. P.	1 0 0	
Anstie, Mr. G. W.	1 0 0	
Biggs, Mr. R.	1 0 0	
Biggs, R. W., LL.D.	1 0 0	
Fox, Mr.	0 10 0	
Powell, Mrs.	0 5 0	
Stewart, Mr.	0 5 0	
Weekly Subscriptions by		
Fox, Mrs.	0 8 8	
Overbury, Miss	1 16 4	
	2 5 0	

Devon (North), Moiety from North Devon	7 10 0
Auxiliary	5 0 0
Eardisland, Samuel Blackmore, Esq.	1 1 0
Frome, Badcox Lane, by Rev. C. J. Middleditch—	
Allen, Mrs.	0 10 0
Biggs, Miss	0 5 0
Biggs, Mr. S.	0 5 0
Coombs, Mr.	0 5 0
Cooper, Mr.	0 10 0
Middleditch, Mrs.	0 5 0
Porter, Miss	0 5 0
Porter, Messrs.	0 10 0
Porter, Mr. James	0 5 0
Sage, Mr.	0 2 6
Collection	3 17 0
	6 10 6

Hackney, Collected by Miss Findley—	
Gregson, Mrs.	0 4 0
Huxtable, Mrs.	0 5 0
Katterns, Rev. D.	0 5 0
King, Mrs. G.	0 4 4
Knox, Mrs.	0 6 0
Offor, Mrs.	0 5 0
Wright, Mrs.	0 6 0
	1 5 4

Collected by Miss Granger—	
Ball, Mr. R.	0 3 3
Cotton, Mrs.	0 10 0
Cox, Rev. F. A., D.D., LL.D.	0 10 0
Cox, Mrs.	0 10 0
Davis, Mrs. G.	0 3 0
Dungold, Mr. L.	0 5 0
Luntley, Mrs.	0 9 0
Martin, Mr. H.	0 5 0
Martin, Mrs.	0 4 0
Redding, Miss.	0 10 0
	3 9 3

Haddenham, by Rev. Peter Tyler, Col- lected by Miss A. Munday	5 4 7
Hammersmith, by Rev. J. Leechman—	
Collected by Miss Otridge	5 2 6
Hanley, Contributions.	3 0 0
Harlow, by the Rev. T. Finch—	
Friends by Miss Lodge	2 10 0
Kettering, Subscriptions	4 0 0
Kingston, Mrs. Butterworth and Family	1 0 0
Lambeth, Collected by Mr. A. C. Air—	
Air, Mr. A. C.	0 4 0
Gabbett, Miss.	0 4 0
Plackett, Mrs.	0 4 0
Box	0 4 7
	0 16 7

Meredith, Mrs., Card for the Debt	2 0 6
	2 17 1
Leicester, by James Badells, Esq.—	
Collection at Belvoir Street Chapel ...	21 6 5
Liverpool, by J. Coward, Esq.—	
Myrtle Street—	
Ashburner, Mr. J.	6 10 0
Brown & Carnes, Messrs.	0 10 0
Brooks, Mr. W.	0 5 0
Buchanan, Mrs.	0 10 0

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Cearnes, Mrs. E...	1	1	0				Bacon, Mr. P.....	1	1	0			
Cook, Mr. J.....	0	5	0				Blackmore, Mrs....	0	5	0			
Cunningham, Miss	0	10	0				Blackmore, Lieut.	0	5	0			
Eglington, Mr.....	0	10	6				Boyle, The late						
Edwards, Mr. R....	0	10	0				Lady Louisa ...	1	1	0			
Garniss, Mr. John	0	5	0				Crawley, Miss M...	0	5	0			
Gibson, Mr. Thos.	0	10	0				Daniels, Mrs.....	1	0	0			
Golding, Mr. G....	0	5	0				Fisher, Mrs.....	0	10	6			
Houghton, R., Esq.	2	0	0				Harris, Mr. and						
Houghton, Mrs....	1	0	0				Mrs.	0	10	6			
Houghton, Miss...	0	10	6				Jeannerett, Mr. ...	0	10	6			
Houghton, Mr. J.	1	0	0				Martin, Mr.....	2	0	0			
Houghton, Mr. Jas.	1	0	0				Noel, Hon. and						
Lang, Mr. S.	1	1	0				Rev. B. W.....	1	0	0			
Mason, Mr. J.....	0	2	6				Poole, Mr. James	0	5	0			
Pearce, Mr. S.....	0	10	0				Trimmer, Mr.....	0	10	6			
Pickford, Mr.	0	5	0				Sucker, Mr.....	1	1	0			
Robinson, Mr. T.	0	10	0				Walters, Esther...	0	1	3			
Rushton, Miss ...	0	10	0				Woods, Mr. W. F.	0	10	6			
							Contributions, per						
							vote of the						
Expenses.....	1	10	6				Church.....	22	2	9			
				12	10	0					33	10	0
Pembroke Street—													
Brook, J.	0	6	0				Maze Pond, Collected by the						
Cropper, E., Esq.	1	0	0				Misses Blakemore and						
Ellison, S., Esq. ...	1	1	0				Wearing—						
Davis, Mr. J.	0	5	0				Aeworth, Mrs.....	0	10	0			
Francom, Mr. J....	0	10	6				Brown, Mr. J.....	1	1	0			
Griffith, Mr. B. I.	0	5	0				Easty, Mr. J.....	0	10	0			
Hayworth, L., Esq.,							Fuller, Mr.	0	1	3			
M.P.	1	0	0				Green, Mr.	0	10	0			
Holmes, J., Esq....	1	1	0				Hellier, Mr.....	0	5	0			
Hope, P., Esq.....	2	2	0				Hepburn, Mrs. ...	0	10	6			
Hope, T. A., Esq..	1	1	0				Hooper, Mr.....	0	10	6			
Hope, W., Esq.,							Jenkins, Mr.....	0	5	0			
for Schools	1	1	0				Keighley, Mr.....	0	5	0			
Johnson, J., Esq...	2	0	0				Mann, Mr.	0	10	0			
Morrish, Mr. J....	1	0	0				Marsen, Mrs.	0	2	6			
Vickess, Jabez, Esq.	0	10	0								5	0	9
Vickess, John, Esq.	0	10	0				Prescott Street, Subscriptions	10	0	0			
Urquhart, T., Esq.	0	10	0				Shouldham Street, Collection						
				14	2	6	by Rev. W. A. Blake.....	2	0	0			
							Louth, Collected by Miss Beeten						
Llysyaen, by Rev. William Williams				26	12	6	and Mrs. J. Riddales—						
London—				0	10	0	Allenby, Mr. J.....	0	1	0			
Bayley, George, Esq.	1	1	0				Allenby, Mrs.....	0	10	0			
B. B.	1	0	0				Ashton, Mr. W.	0	3	0			
Bolton, Rev. W.	0	10	0				Batterham, Mrs.	0	2	6			
Burls, Charles, Esq.....	1	1	0				Beeten, Miss.....	0	9	0			
Burgess, J., Esq.....	0	10	6				Bellamy, Mrs.....	0	5	0			
Francies, Rev. George	0	10	6				Ditchett, Mr.....	1	0	0			
Freeman, Miss.....	0	10	0				Esberger, Mr.	0	5	0			
Gray, Rev. Dr.	0	10	6				Hudson, Mr.....	0	5	0			
Hanson, Joseph, Esq.....	1	1	0				Hunt, Mrs.....	0	2	6			
Huntley, Miss	1	0	0				Ingham, Mr.....	0	10	0			
Low, James, Esq.....	1	1	0				Kiddall, Mrs. G.	0	2	6			
Lowe, George, Esq., F.R.S.	1	1	0				Kime, Mr.....	0	2	0			
Morgan, Dr.	1	1	0				Larder, Mr.	0	5	0			
Napier, T., Esq.	1	1	0				Marshall, Mr.	0	2	0			
Peto, S. M., Esq., M.P.....	20	0	0				Sutton and Pettinger	0	5	0			
Pewtress, Thomas, Esq.....	1	1	0				Simpson, Mr. T.	0	2	6			
Tasman, Mr.....	5	0	0				Smith, Mr. Isaac	0	2	6			
Trestrail, Rev. F.....	1	1	0				Sowden, Mr.....	0	2	6			
Warmington, Mr. Joseph ...	1	1	0				Twigg, Mr.....	0	10	0			
							Waite, Mr. Richard	0	1	0			
Eagle Street Auxillary, by							Weims, Mrs.....	0	1	0			
Mr. J. Bastow	7	10	0				Wilson, Mr. G.....	0	0	6			
John Street, by Marcus Martin,							Whiting, Mr.....	0	0	6			
Esq., Missionary Association—											5	10	0
Bacon, Mr.	0	10	6										

Other Contributions, both for the former and for the present account, are unavoidably deferred till June.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square, and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.



PORT GRENADA.

REPORT.

THE revolutions of years, while they bring with them the anniversaries of our missionary institutions, at the same time hasten us onward to the period when He, whose years endure "throughout all generations," shall declare the mysteries of His working, and fully accomplish the purposes of His dealings with the church and in the world.

The course of the Baptist Missionary Society during the more than sixty years of its existence, bears upon it many proofs of the divine care of the Head of the Church. Even its vicissitudes and perils have had their lesson and their use. They at least teach us to trust in Him with unhesitating faith; for practically it has been found that all things, whether prosperous or adverse, work together for good: for the Master whom we serve is head over all things to the church.

THE MISSIONARIES.

In presenting their Annual Report, the Committee give the first place to those changes in the mission band which it has pleased Divine Providence to make. The chiefest of those changes is that which death has wrought. Two of the missionaries have fallen asleep in the year past—one, aged and full of years, forty-two of which were spent in his Master's service in India, and the bearer of a name revered and held in honour by all the friends of missions in the East;—the other, in the prime of his missionary life, amid many tokens of the upspringing of that seed which for seven years he had diligently sown in the isle of Trinidad. The Rev. W. Carey of Cutwa, the second son of Dr. Carey, and the Rev. Geo. Cowen of Savanna Grande, can no more be numbered as helpers together with us in the work of the Lord. In some instances the families of missionaries have been sorely tried with affliction and the loss of children, while three, the Rev. J. Parry of Jessore, the Rev. J. Johannes of Chittagong, and the Rev. W. H. Webley of Jacmel, weep over the graves of beloved wives.

The personal strength of the mission has further been reduced by the reluctant return of the Rev. J. Wheeler from Fernando Po, and the Rev. D. Webley from Haiti. A too brief period sufficed to show that neither health nor strength could sustain the scorching heat of a tropical clime. The increased efficiency to those missions the Committee had hoped to give, has therefore for the time been frustrated, an event the more painful, since no one has as yet been found to occupy the vacant posts. The Rev. George Pearce and Mrs. Pearce of Calcutta, have also been compelled to revisit their native land, where a temporary sojourn, it is hoped, will enable them to return with renewed strength to their anxious flock. Towards the end of the year the Committee received from the Rev. T. C. Page of Madras the expression of his desire to be regarded solely as the pastor of the English church, and not as a missionary of the Society. To this wish they reluctantly deemed it right to accede. On the other hand, the Committee have to rejoice in the safe arrival of the Rev. J. Makepeace in Agra. The Rev. J.

Trafford has also entered on his important duties at Serampore, while the Committee at a recent meeting had the pleasure of accepting with hopefulness and reliance on God's blessing, the services of Mr. C. Carter, the senior student of Horton College, for the work of the Lord in the East.

THE BAHAMAS.

But while afflictions have thus overtaken the messengers of Christ, no less heavily have they fallen upon some of the churches committed to their care. From Jamaica, where the effects of the visitation have not yet ceased, the cholera, accompanied by that scourge of equinoctial lands, the yellow fever, took its way to the Bahamas, devastating homes, giving trophies to death of entire families, wasting villages and towns, and removing to a better land the people of the Lord. Not less than one-eighth of the flock of Mr. Capern fell a prey to the ravages of the pestilence. The funds at the disposal of the Committee were immediately applied to the relief of the suffering congregations. Now, however, the plague is stayed, and the missionaries speak hopefully of the prospect before them.

But while these shadows and clouds have crossed the scenes of the Society's labours, the same divine hand that spread them has given spiritual blessings. At nearly all the stations there has been an accession of numbers. In the Bahamas, if the pestilence removed a hundred persons from the communion of the saints on earth, the wholesome terror it inspired brought back repentant and weeping to the fold nearly a hundred and fifty who had wandered into the waste places of the world. If the worldliness of some, the apathy and languor of more, led to a sifting of the chaff from the wheat, so that eighty were found unfaithful to the Lord that bought them, one hundred and ninety inquirers give speedy promise of their places in the sanctuary being re-filled. Not less than ninety-five persons have been baptized in the churches from which reports have been received; the number of their members is little less than 2500. The working of the native pastorate in this mission has been fully as encouraging as could have been anticipated. Thirty-one churches have recognized their duty, and have chosen seven brethren to watch over them in the Lord. About 1150 members are thus placed under native pastors. They exercise all due vigilance and discrimination in the admission of members and in the exercise of discipline, while much advantage has accrued to the newly baptized from their being under greater pastoral oversight.

The education of the people is however lamentably deficient. Large numbers are unable to read, and depend for their knowledge of the gospel on the lips of the native pastor. In these thirty-one churches are found not more than nineteen Sunday schools, owing to the difficulty of securing teachers, and but seven day schools exist to impart the ordinary rudiments of education. In this direction much has to be done. The poverty of the people obstructs their advancement. The infertility and commercial unimportance of the productions of the soil forbid the hope of amendment for years to come. The same causes limit the provision that the churches can make for the maintenance of their teachers, and in a few cases have occasioned an unwillingness to elect a pastor; some little addition to the contributions of the people has therefore been made by the Committee. It is however clearly impracti-

cable to expect these churches to maintain a European pastorate ; to use the words of Mr. Capern, "It becomes more and more apparent that native preachers are the most fitting agencies for this field of labour."

TRINIDAD.

In Trinidad the closing days of Mr. Cowen's life were cheered by several additions to the church. The repellent influence of popery has been more than usually overcome. Large numbers have perused the numerous tracts issued from the mission press, not without a beneficial influence on their opinions and views of the gospel of Christ. Twenty-one individuals have put on the Lord Jesus. The churches have enjoyed peace, and the comforts of the Holy Spirit. Mr. Law has been particularly engaged in the erection of a house of prayer. This was rendered requisite by the inconveniences of the room, in which until now divine worship has been carried on, and the increased numbers attending the ministry of the gospel. The foundation stone was laid by Lord Harris, the governor of the colony, on the 7th of July, amid general congratulation, and a considerable sum has already been contributed towards the cost. The diligent and zealous action of the church itself bids fair speedily to place the building entirely free from debt.

HAITI.

The past year has been a year of mourning in the mission band in Haiti. The return of Mr. D. Webley was soon followed by the necessity for the relief a change of climate could afford to Miss Harris. Shortly after her departure Mrs. W. H. Webley was removed from the scene of trial, and her bereft husband's sorrows multiplied by the early decease of their only child. Thus wave upon wave rolled over the mission. On hearing of these accumulated afflictions, Miss Harris at once volunteered to revisit the island, and to aid by her presence and counsel the fast diminishing band. Meanwhile the work of the Lord was slowly advancing. The school continued to gather from sixty to seventy Haitien youths for instruction under the care of Miss Howard and Miss Clark. Mr. Webley's burdens were however greatly increased by the heavy pecuniary cost of the chapel and dwelling-house he has for some time been engaged in erecting. But by this time the building is completed, and he will have had the joy of occupying the first sanctuary specially erected by the Society in Haiti, for the preaching of the truth as it is in Jesus. The Committee trust that all his anticipations may be realized, and that if darkness and clouds have hitherto covered this interesting field, the time is come for the refreshing rain from the presence of the Lord.

ST. DOMINGO.

On the north side of the island, usually called St. Domingo, Mr. Rycroft commenced his missionary work in the month of March, at Puerto Plat. A small church of sixteen persons was soon collected, consisting for the most part of individuals who had formerly been members of churches in other islands ; and a somewhat commodious room, furnished by public contributions, was opened for divine worship. Two villages in the country have also received the visits of the missionary, where a small number of people are

found to worship God, and hold forth the light of truth to the extent of their ability. The priests of Rome have however taken alarm. The missionary and the gospel he proclaims are publicly denounced, and the government incited to expel him from the country. But he is not without defenders among the Roman Catholic population, while others inquire secretly after the truth which fear deters them from hearing openly. The missionary is welcomed at their homes. He is listened to by the wayside. Scriptures and tracts find their way where he cannot come, giving the hope that the grotesque and debasing mixture of heathenism with popery, which constitutes the religion of the Dominicans, will give way to the increasing light of knowledge and truth.

AFRICA.

Notwithstanding the reduction of missionary strength that has taken place in the African mission, the blessing of God evidently rests on the enfeebled labours of the remnant. His strength is made perfect in weakness. At all three of the stations there have been conversions, and the labours of the negro teachers rendered effectual to the salvation of many.

The care of the churches has of necessity been committed to some of the converts themselves, whose labours evince no small amount of capacity and fitness for the office to which they have been called. The work of translation has been continued by Mr. Saker, and from the press at Bimbia have issued several thousands of pages of God's word in the Isubu and Dualla tongues, together with a hymn book, a vocabulary, and some elementary books for the instruction of the people. Besides his evangelic ministrations Mr. Saker has done somewhat for the civilization of the people whom God has gathered around him. A sugar and a cotton plantation, a lime kiln, a brick field, the gathering of palm oil for the purposes of trade, himself taking the lead, and by personal toil instructing the people in the processes of manufacture and cultivation, while they evidence the diligence, the zeal, the far-sightedness of the missionary, at the same time are a prelude to the elevation of the degraded races of Africa and the extirpation of the slave-trade from her shores.

The chapel at Clarence, which last year it was announced had been levelled to the ground by a destructive tornado, has been nearly rebuilt under Mr. Saker's direction; but this time of brick, the produce of native industry; while at Cameroons a substantial and more enduring dwelling for the missionary family has been erected of the same material. The introduction of the gospel among the tribes on the Cameroons river has had, however, some opposition to encounter. More than once the lives of the people attendant on the preaching of the word have been threatened with violence. Yet the congregations have been re-gathered. The people listen with intense interest to the word of life. From their labours in the brick field and plantation the workers eagerly hasten to the school. Men and boys, women and girls, meet in the same classes to acquire the art of reading. "The mission station," says Mr. Saker, "is a scene of busy activity from early morn to night. Labour, lessons, singing and prayer, is the life at Cameroons."

FRANCE.

Although in some parts of France the civil authorities, at the instigation of the Romish priesthood, have interfered with the public worship of God, and in some instances the servants of Christ have been called to endure imprisonment for the truth's sake, our missionary in Brittany has been permitted to pursue his way without interruption. The meetings both in Morlaix and in the villages have been maintained, and the public means of grace continued. The labours of the colporteurs have however been stayed. As liberty was refused him to distribute the scriptures, M. Humbert has gone to Brest to a more open field. The authorization of M. Omnes, the Breton colporteur, became useless in June last, in consequence of the publication of a decree requiring all books to be stamped at the prefecture previous to their being offered for sale. For two months his bibles and testaments remained in the hands of the authorities, and it was only in the beginning of the present year that they released them and permitted the sale to recommence. Among the first purchasers were two of the officers themselves. Some interesting cases of conversion have cheered the missionary. Many efforts were made, some of them of a most objectionable kind, to deter the converts from making confession of Christ. But by divine grace they have remained steadfast. Their faith and patience have awakened much inquiry. "We are more and more convinced," says Mr. Jenkins, "that this is the beginning of a good work that will extend itself." One of the new converts is about to undertake the interesting work of prosecuting the itinerant school; in which about fifty individuals, of all ages, have hitherto been under instruction.

JAMAICA.

Before passing on to the eastern missions of the Society, it is necessary briefly to notice the institution at Calabar. With great satisfaction the Committee refer to the valuable and effective labours of the esteemed president, the Rev. D. J. East. During the year seven students have been under instruction. Two have entered on the work of the ministry. The examination at the close of the session appears to have given unqualified pleasure to the several brethren who were present. They speak in the highest terms of the progress made by the students, and of the general management of the institution, at the same time pledging themselves to its hearty support. Of the seventeen students who have left its walls, the Committee rejoice to learn that two only have returned to their secular callings; two others have died. The rest are directly engaged, either as pastors or teachers, or both combined, in the ministry of the word, and with very encouraging success, bearing testimony of the grace of our Lord Jesus Christ to their fellow countrymen.

The solicitude of the Committee has often been directed during the year to various matters connected with the welfare of the cause of Christ in Jamaica. The contributions to the Special Fund, now nearly exhausted, have enabled them to aid several brethren to pay a temporary and invigorating visit to their native land, while the Cholera Fund has continued to relieve the necessities of others, both among the pastors and people, who still suffer from the effects of

the ravages of pestilence and disease, the last of which, indeed, is not entirely subdued. Death too has been busy among the ranks of the pastors, and some have been constrained from severe affliction to take a final leave of the scene of so much suffering and toil. The affairs of the Widows and Orphans' Fund of Jamaica have had the fullest deliberation; and the Committee are happy to say that the parties interested, with no exception known to them, have concurred in the arrangements proposed for its settlement. Those who have left the mission will receive the amount of their contributions to the fund; while the widows and families of those who were formerly missionaries of the Society will be entitled to an annuity of £20 per annum, payable from the general Widows and Orphans' Fund of the Society. The settlement of this long-pending and difficult matter will be a cause of rejoicing to all the friends of the Society.

EAST INDIES.

The past year has been an encouraging one in the eastern missions of the Society. Whether regard be had to the additions made to the churches, or to the 'silent but sure progress of decay' in the institutions of heathenism, there is great cause for rejoicing and gratitude to Him who vouchsafes to accept and bless the work of our hands. In August it pleased God to bring to this country the Rev. P. H. Cassidy. He had previously laboured in connection with another society in the district around Bombay; but being convinced of the truth of believers' baptism, he sought to obey the Saviour's command, and for that purpose returned to his native land. After his baptism and union to the church in John Street, and several conferences with the Committee, he has been encouraged to revisit, under the auspices of this Society, the former scene of his labours, relying on the providence of God, and the goodwill of the natives to whom he will preach the word, for the needful provision for his support. The Committee rejoice at the prospect of conveying, by means of Mr. Cassidy's self-denying ministry, the gospel to the Mahratta race, and are now anxiously awaiting the tidings of his arrival at his destination.

CEYLON.

In Ceylon the apathy of some former years has given way, and a revival of attention, of piety, and of zeal for the Redeemer's glory has been manifest. Early in the year Mr. Davis proceeded to the station at Kandy, Mr. Allen continuing to labour in Colombo at the Pettah Chapel, and to watch over the jungle churches in its vicinity. To the Burghers, Portuguese, Singhalese, and Tamils the brethren have addressed their evangelic message, and a most cordial welcome has been given to the missionary when visiting the plantations and estates. The churches are for the most part dependent on the instructions received from the native pastors, whose abilities, discrimination, and devotedness, have fully been brought out in the exercise of their pastoral duties. Much care has been exercised in the admission of the candidates to baptism, nearly the whole of whom have, as inquirers, for some time previously been under instruction. Sixty-three persons have been united to the church of God. The school conducted by Mrs. Allen continues to maintain its usefulness and interest. One of her pupils has been

baptized, and two or three others give the most pleasing tokens that a work of grace has begun. Twenty-four children are boarded, and educated in English and Singhalese, at the Institution. Mrs. Davis is also contemplating the formation of a similar school at Kandy.

INDIA.

The returns from the churches in Bengal indicate a larger spiritual blessing than has been the case for some few years, and the general aspect of affairs is full of interest and encouragement. The school operations of the missionaries have been as extensive and useful as those of former years, and it is beyond question that the constant presentation of the truth in the mission schools has paved the way in many localities for the increasing indifference of the people to the religion of their forefathers. It may be that conversions have not followed to the amount which the long continued employment of these means might lead us to expect: yet it is certain that the most intelligent and useful of the converts are those who in early life have been trained in mission schools. The most effective native preachers are of the number, and no small proportion of the people who have left the region of shadows and darkness for the light of the gospel kingdom, is indebted to native instrumentality for the blessing they have received. Of more than usual interest have been the itineracies of the missionary brethren. In company with their native assistants, large tracts of country have been traversed, in which they have dispersed on every side the word of the living God. The streets of Calcutta, its suburban villages, its bazars, its roadsides, have almost daily seen the messengers of peace witnessing of the love of God. Over the great districts of Birbhoom, Mymensing, Dacca, Jellalpoore, Goalpara, Tipperah, and even to Assam, with the country for forty miles around Monghir, and some portions of the northern Zillahs of Bengal, the heralds of the cross have borne the banner of salvation. Even the jails were not overlooked. In Jessore the native preachers were located for a week together at some chosen and convenient spot, to receive and converse with Hindoos or Mahomedans desirous of learning more fully the way of life. A large number availed themselves of the opportunity. Particular Christian doctrines, the mode of worship, the contents of the tracts and scriptures, were the frequent topics of inquiry and discussion. In Chittagong and at Kalikapur the work of grace has continued to make progress, and eleven persons have been united to the body of Christ. In language like the following do the missionaries, with singular unanimity, speak of the aspect of the field they have covered with their anxious and unwearied steps. "The heathen," says Mr. Johannes, "do not so generally disregard the word now. They listen with readiness and pleasure to the news of salvation, and applications are unceasingly made for scriptures and tracts, which they peruse and are profited withal." The Rev. J. Parry observes that on several occasions, "the natives spontaneously seek for religious instruction." To the Rev. Mr. Bion, a Hindoo, to whom a copy of the scriptures had been given on a former tour, said, "We still have your books, and read them almost daily. Many of the villagers do not worship idols any more, but mind your books." Elsewhere he heard of others who in a distant

and to him inaccessible village read the scriptures diligently, had given up idolatry, and endeavoured to walk according to the gospel. Thus throughout Bengal there is displayed great eagerness to hear and to receive the word of God, everywhere is a change apparent in the tone and temper of the people with respect to the gospel of Christ.

In the north west, the Agra native mission has been revived with much hopefulness by the Rev. J. Makepeace. Chitoura continues to present the same interesting features of Christian civilization; while at Muttra, Mr. Phillips is making great exertions to preach the word to every creature living within its bounds. The buildings at Benares, lately occupied as a college by the government, have become the property of the Society, in a manner that marks the gracious hand of God. The property is situated near the native city, surrounded on every side by the crowded habitations and the idol temples of the Hindoos. It is desirable that the mission in this spot so devoted to idolatry and superstition should have immediate attention, and the Committee anxiously await the appearance of the men whom, in answer to the church's prayers, the Head of the church may prepare and bid proceed to this important sphere.

TRANSLATIONS.

The itinerant labours of the missionaries are rendered greatly more efficient by the plentiful distribution of the word of God, not however carelessly given to every applicant, but responsive to the most eager expressions of desire, and with some evidence that the individuals seeking are able to peruse them. Not fewer than 34,000 copies of various parts of scripture, or entire volumes, have been issued from the Depository, while 39,000 copies in Bengali and Sanskrit have been finished at the press for further distribution. The revision of the Bengali New Testament announced last year as in progress has been completed. An octavo edition has already been published, and the reprint of it in a smaller form, as a pocket bible for the use of the native Christians, has reached the Acts of the Apostles. The Bengali version continues at present and is likely for years to be the only one in circulation in Bengal. In its revision, Mr. Wenger has kept in view in the numerous alterations he has made, the desirableness of following the original as closely as a due regard to the idiom of the Bengali language will allow, at the same time retaining the elegance stamped upon it by the late Dr. Yates. Mr. Lewis has rendered Mr. Wenger valuable assistance in this important work.

In Sanskrit the second volume of the Old Testament, containing the historical books from Judges to Esther inclusive, has been completed. A revised edition of Genesis with the first twenty chapters of Exodus has also been published. The Hindee gospels in the Kaithi character have been undertaken and carried through the press to John viii. by the joint labours of Mr. Leslie and Mr. Parsons of Monghir, and some little progress has also been made in printing the Hindustani version in the Roman characters.

EXTENSION OF THE MISSION IN INDIA.

It now remains only to speak of the measure for augmenting and consolidating the Society's mission in India which during the year has

occupied so large a place in the deliberations of your Committee. An intimation was given in the last report that the condition of the mission in that earliest and most important sphere of the Society's labours would have very early consideration. Accordingly, at a full meeting of the Committee in June, the secretaries gave in much detail their views of the wants of the stations, and the requirements of that part of India in particular where from the first the missionaries of the Society have been located in largest number and with the largest success. At the request of the Committee, these statements were afterwards printed, and at their next meeting in October fully and carefully discussed. After prayer for divine guidance, the Committee unanimously expressed their views in the following resolutions:—

1. That in the opinion of this Committee it is in the highest degree desirable that the operations of the Society in India should be consolidated and extended.

2. That a Sub-committee be appointed to consider and report on the best means of effecting this most important object.

3. And that the papers prepared by the Secretaries be referred, together with the Reports of the Deputation to India, for consideration to the Sub-committee.

4. That the Sub-committee do consist of Revs. Dr. Angus, J. Leechman, J. Russell, H. Dowson, W. Brock, C. M. Birrell, G. H. Davis, C. Stovel, J. P. Mursell, Messrs. Allen and Pewtress, with the Treasurers and Secretaries.

By the sub-committee every part of the mission was passed in review, its necessities pondered, and every consideration weighed as to what it became the duty of the Committee to do. In January an extended report was laid before the Quarterly Meeting. The plan embraced the whole of the field occupied by the Society, and affirmed the necessity of sending forth at least twenty additional missionaries, at a probable annual cost of £5,000, in order to place on an efficient footing the stations now occupied, and in some degree to seize the present openings for the extension of Christ's kingdom. With perfect unanimity and devout feeling, the Committee resolved on laying this large measure before the members of the Society. Trusting in the all-provident care of the Lord Jesus to supply the requisite means as well as the right men, they determined to go forward and, God helping them, take possession of the land in his name.

Two chief objects are contemplated in the scheme, in addition to the general one of spreading yet more widely the gospel of salvation. The stations of the Society are individually weak, and for the most part removed by great distances from mutual co-operation. To strengthen and to consolidate the stations were therefore of the first importance:—To strengthen them by additional men, that stations might no more be lost and the work of years scattered by disease or death, and the solitary and, therefore in some degree, feeble labours of the missionary be increased in efficiency:—To consolidate, by bringing the stations into nearer relation to each other, which can only be done by the formation of three or four new ones, unless it were resolved rather to contract our operations, and to bring into still narrower limits their already diminished sphere. But absolute necessity alone could justify such a contraction—a necessity which certainly could not be said to exist either in the state of India, or in the ability of the churches at home. No alternative was open to your Committee. It dared not recede. It had faith in the promises of God, and in the power of Christian love to souls

to re-animate the faint-hearted, to quicken the cold, and to draw forth the generous zeal of the people of God.

Many other considerations came in to give increased urgency to the appeal. Much as has been done for India, the destitution of the means of grace is still overwhelming. Full one half of the sixty-two millions of Bengal and the North West Provinces have no missionaries among them, while the labours of the comparatively few are almost concealed by the magnitude of the work before them. For sixteen years the Society has not increased the number of its missionaries in the East, while boundless fields have been opening on every side. Yet the labours of the past are full of encouragement. Many churches have been formed; some fifteen hundred persons have been gathered from amongst the heathen into the fold of Christ besides those who have passed into the presence of the Lord. The scriptures can be abundantly supplied in versions at once accurate and intelligible to the people. Tracts and schools can be multiplied to any extent. The political and social condition of the people is eminently favourable to missionary exertion. Even the once haughty Brahmin condescends to investigate the claims of Christianity, and is constrained to confess, that "Hindooism is sick unto death." It were then to dishonour the names of the revered founders of the Mission, to distrust the providence of the Master that we profess to serve, to be indifferent to the glory of the risen Redeemer, the Lord of all, to be deaf to the cry of the perishing, to be more mindful of our own things than those of Jesus Christ, if at this juncture, with so bright a prospect of speedy triumph in view, your Committee had failed to confront the necessity, and to summon the churches of Christ to the help of the Lord.

FINANCES.

In their last year's report the Committee had to state a balance due to the treasurers of £4723 5s. 8d. The receipts for this year for general purposes amount to £15,114 3s. 9d. On £600 of this sum there is a small charge of £15 per annum for the life of a very aged friend. The amount received for general purposes is, therefore, £395 5s. 11d. in advance of the previous year. The total receipts are somewhat less. This, however, arises from the fact that £400 more were received last year for translations, and there were besides some large special donations. The expenditure has been £500 less than the income, by which amount the debt has been still farther reduced. A very considerable reduction has been effected in all the items of home expenditure, except agency; but an arrangement has been made which takes effect at the beginning of the present financial year, whereby a farther saving will accrue.

It may be perhaps necessary to say a word or two in explanation of another financial arrangement which will appear in the balance sheet about to be presented by the treasurers. Two sums of £1000 each were offered to the Society some years ago on condition that certain annuities, usual in such cases, be paid to the parties during their life time. They have hitherto been treated as *loans*. But as the treasurers are only responsible for the annuities and not for the principal, over which the donors have no control, these sums have been carried to account. The actual debt, therefore, now due to the

treasurers is £1813 Os. 5d, a sum of no great magnitude, and which a very slight effort can sweep away altogether.

The Committee are of opinion that there is nothing in the financial condition of the Society to hinder the prosecution of their proposed effort to enlarge and consolidate the mission in India. They look back to former periods of its history, and they find that, when in the greatest pecuniary straits, or when any extension of their operations has been called for, and they have laid the case before the churches, the response has always been equal to the demand. With this fact before them they cannot but cherish a confident hope that the present appeal will be successful too. Many churches are taking up the subject with great earnestness. It has awakened deep and general attention. Already has it excited a spirit of earnest prayer. On every side, without a dissentient voice, it has been warmly welcomed; and the generous offers of the honoured treasurers of the Society, the intimations of other esteemed friends, and the thorough organization of many churches, on a scale of far greater efficiency than heretofore, give no faltering indication that so far as pecuniary means are required they will be amply found. The proceedings of this annual meeting will, no doubt, inspire the Committee with increased confidence in the wisdom and success of the course proposed.

By and by some estimate may be formed of the measure of support which will be afforded. It is clear the Committee can go only so far as the pecuniary contributions are increased. Donations will flow in and greatly help to meet those necessary expenses which the execution of such a project will inevitably occasion. But on regular yearly contributions can the Committee alone rely. If they increase to the extent of £5000 a year, then the whole plan may be accomplished. If they do not, then only a part of it can be. On the churches, therefore, and not on the Committee, now lies the grave responsibility whether or not that shall be done, which all admit to be necessary, to strengthen the mission in India.

Meanwhile they earnestly entreat all who take any interest in the work of saving souls, and enlarging Christ's kingdom, to remember their dependence on the Spirit of God for success. Without His gracious influence the preaching of the cross will be in vain. Sinners may hear it, but their hearts will be unmoved. Without His presence in the churches at home, their piety and zeal will languish and decay. The Great Master has himself assured his disciples that, if they ask the Father for the gift of the Spirit, He will give it. Here then our dependence lies. Here is the source of our strength and success. Most earnestly then do the Committee press this all-important subject on the members of the Society. They beseech them to repair to the closet and the sanctuary, and there, with importunity and faith, to cry night and day to the Giver of all good, that he would graciously give them the Spirit of truth to convert the sinner, and guide and bless the church in her efforts to convert the world.

The proposal to extend the Society's operations beyond any previous instance, has not been the result of mere impulse. It was conceived in deep seriousness, has grown up as the result of continued prayer, consideration, and thought. The memorable saying of Carey, now the motto of all evangelic missions, can never be forgotten. As time rolls on, it acquires increased influ-

ence and power. It is now a watchword in Zion. The spirit of the maxim in which the Society began, is once more alive; and the Committee are only following in the footsteps of their predecessors in seeking to accomplish this great plan. With increased confidence in the necessity of it, and in the zeal and piety of the churches, they again adopt as their motto, "EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD."

INDIA.

Recent letters from India inform us of the safe arrival of the Rev. JOHN TRAFFORD at Serampore. He has already commenced his labours much cheered by the prospect of usefulness opening before him.

The society has, however, to mourn the decease of the Rev. W. CAREY of Cutwa, after a severely painful illness of about twenty days. He had witnessed the progress of missions in Bengal since

his father's arrival in 1793, and had himself laboured for upwards of forty years. He died on the 3rd of February. Amid all his sufferings he was enabled to endure with patience, yet often expressing his desire to depart and to be with Christ. Thus is another urgent reason added to the many reasons that press upon us to work for India while it is day. Who will take the post left vacant by this servant of Christ?

CHITOURA, NEAR AGRA.

The incidents related in the following communication from Mr. SMITH will be found of great interest, especially the conversion of the Sanyasi. Thus the gospel meets with men whose hearts the Lord has opened. Our readers will sympathize with our missionary under the trials related at the close.

Dec. 13th, 1852.—I have been privileged again to preach the gospel to the crowds assembled together at the great bathing melá of Bhuteshwár. My health was so indifferent that I was afraid to venture from home; but, thank God, ten days' hard work has left me none the worse, but considerably improved in health. The melá was as thickly attended as ever; it was estimated that not less than 800,000 individuals were present, and I have no doubt that even this estimate is below the mark. On the great bathing day, the enthusiasm exhibited was astonishing. To get through the temple at its most crowded time, required all the strength of an able-bodied man; and yet not a few women ventured in. For hours together they flowed through, like an irresistible torrent, at the rate of more than a hundred per minute, and such was the zeal

manifested, that life might have been supposed to rest on the issue. Yet I am confident there was little sincerity in all this; if asked, Why such anxiety to bathe? the reply would invariably be: "it is our custom: our fathers did thus; and you see the world does so still; and how can we act differently?" A native soldier who had listened to our preaching was on guard at the temple during the great day; and on seeing me pass, he pointed to the terrible rush of worshippers, and said: "You see what Mahâdev can do! You say he is stone! but who can produce such results as these?" Thus not a few rest the truth of their superstitious worship on its universality. The number of Bairágis and Sannyásis was fewer than I have ever seen, and generally speaking the religious mendicants appear to get less encouragement than they used to do.

Preaching by the wayside.

We commenced our preaching operations on Monday, the 22nd inst. Our party consisted of brother Harris, myself, and three native preachers. The former was taken ill, and obliged to leave the melá for home at its commencement. A native preacher was also with us from the Presbyterian church at Agra, and at a later period, Babu Gopináth, with several native preachers, occupied a

position on the opposite side of the melá. We commenced daily between 7 and 8 o'clock, and kept up incessant preaching until 4 p.m. Nor had we any reason to complain of want of attention. At the commencement we experienced some severe opposition, and at intervals after; but for the most part, the people exhibited a disposition to hear, and many kept exclaiming, "It is all true!" I cannot but hope that the Gospel is doing its work silently in the minds of hundreds.

Inquirers.

We saw men leave their shops and business, and come day after day to listen to the Gospel, exhibiting anxious faces, and putting questions of a nature to exhibit their earnestness. Some showed much of subtlety in their queries. One man of a superior mind and ability came and gave a correct and scriptural account of the creation, and finding nothing in it of the origin of the tempter, he wished to infer that he existed before and independently of God himself; and then adverting to the present state of the world, in which he stated sin was predominant, he concluded that Satan was more powerful than God; inasmuch as the Satanic element (evil) far exceeds godliness. It was difficult to answer such remarks to the satisfaction of a Hindu mind. I therefore endeavoured to lead him to the far more important subject of the plan of salvation as exhibited in the bible, with which he was well acquainted, and he soon took his departure. The preaching of the cross is still to some "foolishness."

The attentive hearer.

A most interesting character of the Vedantist school attended our preaching from the first day of our arrival. Long had he been seeking after the truth, with apparent zeal and sincerity! He has visited almost every shrine in India; having left his wife and family near Bareilly five years ago, and, in accordance with the practice of Sannyais, never inquired since whether they are dead or alive. He is a tolerable Sanscrit scholar, and was attended by several disciples, who supplied all his wants and acted as servants. The gospel appeared to arrest his attention at once; it was a scheme so strange and new, and yet so suited to his wants; that he would have employed some of us all through the melá, in instructing him and answering his queries, could we have spared time. Two days before we left, he brought his books, bedding, &c., and declared himself to be on the Lord's side; his disciples were soon scattered, and one and another called out to him from a distance to know what he was doing among the Christians; evidently afraid of trusting themselves too near the centre of that

influence by which their Guru had been led to cast away his idols and idolatry, with all their advantages, which to him were not a few. He returned home with us to Chitoura, and has been closely engaged daily, reading the New Testament with some other works, such as the "Sat Mat Nirupan." The truth has, I trust, been manifested to his heart and conscience, and, I doubt not, he will be a useful member of the mission. His manners are kind and conciliatory, and he is just adapted to our village work. May the Lord make him an honoured instrument in extending his cause here. We distributed with the greatest care—

4 copies	1st vol. Sanscrit Old Test.
4 "	Sanscrit New Testaments.
4 "	ditto 4 Gospels and Acts.
6 "	Urdu New Testaments.
6 "	ditto 4 Gospels and Acts.
4 "	Persian ditto.
10 "	ditto Luke and Acts.
8 "	Urdu ditto.
100	single gospels.
200	tracts.

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The Christian village.

Some of the residents in our Christian village have been causing me considerable pain and anxiety: one of them quietly betrothed his daughter to a heathen, and that too by the advice of others. The matter at once presented itself to me in a serious light, and I saw the necessity of immediately putting a stop to the proceedings at any cost; which I did by making the man send for the parties, and annul the agreement in my presence, or leave the village; he did all I asked, and expressed himself sorry for allowing himself to be so far misled. It has however been the cause of four other families leaving the village; still I pray the Lord may overrule even this to his own glory. I find that although several families have thus been separated from us, and are thrown into the society of enemies to the gospel, yet they keep the sabbath, and are maintaining their Christian character.

Several other families have joined us, and there are many among the Chumárs who are arranging to come. We must not be discouraged by disappointments; but rather be prepared for them, and remember that sometimes circumstances that appear to us in the light of unmitigated evils, are made to tend to the furtherance of the gospel.

I am thankful to say that I am feeling much better, and I hope a good deal of moving about this cold season in my own immediate field may enable me to continue at my post without any intermission.

CAWNPORE.

Mr. WILLIAMS adds his stores of facts, to those already detailed, in his letter of November 30th. They show in a striking manner the miserable condition of the idol-worshippers of India.

On the 24th, 25th, and 26th instant, I was at the Bittur fair, with the two native brethren. The fair was not so numerously attended as last year, but still very many thousands were present. We preached to large crowds in various parts of the wide sandy plain and on the river side, and distributed nearly the whole of the last supply of scriptures you sent, besides some hundreds of tracts and single gospels. Most of the people heard attentively the word preached, and those to whom we gave the books seemed to be much pleased with them. Let us pray that the good seed thus extensively scattered may not be lost, but be as bread cast upon the waters, which shall be seen after many days.

An extraordinary character.

We visited the celebrated Kannia Lal on two occasions, and had some interesting conversation with him. He is certainly one of the most odd and extraordinary men of his class I ever knew, and is greatly revered by the Hindus. He readily admitted the truth and reasonableness of what we advanced, and took a copy of the scriptures from us, engaging to read it. This he may do, or get others to read it to him; but I very much fear that he will not soon, if ever, give up his present system, and forego the worship and adoration paid him by hundreds of the people, to become a humble disciple and follower of Christ. Though such a thing is not, indeed, impossible; nothing is too hard for the Lord to accomplish. His glorious gospel has often triumphed in the conversion of the vilest and most obdurate sinners, and its efficacy is still the same. In every age, it is the power of God unto salvation to every one that believeth.

Brahma's shrine and its legend.

We also visited again this year, a shrine called "Brahma ka Konti." It is said that the god Brahma once visited this place, and left behind him that portion of his sandal, which fits in between the toes, to prevent its slipping off the foot; or rather by which it is lifted up and carried along in walking. This one is nothing more or less than a piece of iron, the size of a large nail, fixed into a stone in the wall, yet the poor deluded people are taught by the wary brahmins to regard it as

the very identical konti that Brahma left there, and hence they reverently bow down to it, and worship it. The place is enclosed, and contains a small pool of filthy water in which hundreds of men and women bathe, and in which, as they suppose, they wash away their sins. Beside the pool I observed a heifer calf, and a poor man had hold of its tail; a brahman was saying something in Sanscrit, and the man was repeating it after him, at the same time pouring water on the tail of the animal; and last of all, he whispered something in its ear. On my asking the meaning of all this, I was told that near to heaven there is a deep and wide river called "Bytarni," that the spirits of the calves, or cows, are located on its banks, and that none can swim across it in safety without the aid of their tails. This poor man, therefore, by this ceremony, and by offering a little money, procured for himself a safe passage over the said river, and he had whispered to the calf to be sure to meet him at the proper place. Really this is monstrously absurd, even beyond all I ever heard before; and one would think it impossible that any rational being could ever believe such foolish stuff, but, alas! they do believe it, and act upon it; and will no doubt continue in the same deplorable condition until Christianity shall prevail among them, and teach them better.

The labourers; how few!

But when will this be? It is truly painful to observe how very little, comparatively, is being done, at least in these parts, for bringing about the conversion of the poor perishing heathen. At this fair, where such vast multitudes were congregated together, there were none to make known to them the way of salvation except ourselves; and what could we do among so many? May the Lord send forth many more faithful labourers into his harvest. Yesterday, both morning and evening, I preached to a goodly number of noisy hearers on the road leading down to the Sarsia Ghat; still there were some in the crowd who heard well. One man followed me out, with whom I had conversation on the subjects which had been discussed, and he seemed to be convinced of the truth of the gospel. This morning I crossed over the river, and had a good congregation of attentive hearers. There are several villages on the Lucknow side, contiguous to the river, some of which I have visited, and the people appeared very friendly and glad to hear the gospel. Two men from one of these villages called upon me, with whom I had much serious conversation; and I gave them a copy of the scriptures.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month
of March, 1853.*

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